MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

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THREE MILLION DOLLARS FOR MISSIONS

TWO MILLION DOLLARS FROM THE

BAPTIST CHURCHES OF THE NORTH

AND

ONE MILLION DOLLARS FROM INDIVIDUAL

BAPTISTS BLESSED WITH PROSPERITY

THE CAMPAIGN IS NOW ON—ARE

YOU HAVING YOUR PART IN IT?

This Showing of the Position and Strength of Mohammedanism was made originally in the London Illustrated News. Recent Events in Macedonia make it the more interesting.

VOL. 4 FEBRUARY, 1913 NO. 2

The Financial Situation

SINCE this is practically the last opportunity Missions will have during the present fiscal year of our Missionary societies to emphasize the need of the most strenuous efforts on the part of all interested in our denominational missionary enterprises, if we are to come to the end of the year without serious embarassment, let us face some facts.

Only two months remain for work. Study of the figures for the eight months ending November 30, 1912, shows that the Foreign Mission Society had received from the churches, young people's societies and Sunday schools $119,678, leaving $394,189 to be received in the remaining four months, merely to meet the budget apportionment. When it is added that this does not provide for the debt of $78,689, it will be seen that the sum of $472,878 must be raised if the society is not still further to be crippled with debt. This makes the seriousness of the situation clear.

The showing of the Home Mission Society is equally challenging to our faith and effort, since it is certain that the Baptists need only to know the facts in order to do what is necessary. The receipts for the eight months were $75,829, leaving $277,162 to come in. In other words, the churches must give three and a half times as much in four months as they gave in eight, to raise the budget apportionment; and that will not provide for the debt brought over from last year.

The Woman's Home Society received up to November 30 $49,083, and requires $115,316 more. Fortunately it has no debt.

The Woman's Foreign Society of the West received up to November 30 $28,075, leaving $54,924 to be raised, not including a debt of $28,000.

It is not possible to state what the December receipts were. But from the receipts of former years, it is perfectly evident that the receipts are not running ahead of last year sufficiently to clean the slate for a new year.

Hence it is a time for earnest prayer and work. All speed to the Three Million Dollar Campaign! Much can be done in two months, if the churches realize the situation and determine to rise to it.

STARTING AT FIJI, ON THE RIGHT, THE LINES INDICATE THE SUN'S PROGRESS

A Lord's Day Around the World

Showing How Foreign Missions Have Girdled the Earth and Brought Fellowship in Worship and Service from the Fiji Islands, across Asia, Europe and America, back to the Friendly Islands of the Pacific—A Wonderful Picture.

ONE of the finest passages in the remarkable Commission Reports submitted to the Edinburgh Conference was that in the introduction of Commission Number Two, on "The Church in the Mission Field." As a swift and striking survey of the world field it is too impressive and valuable to be buried in the volumes of Reports, and we give it below for the benefit of our readers. We commend it as a reading for a missionary meeting:

Perhaps the simplest and yet most impressive way of realizing the wide fellowship in worship and service of the church of God, is to take into account what happens week by week in the course of the Lord's day. The day first dawns about sunset of our Saturday, in longitude 180 degrees east of Greenwich, and the first inhabited country where the day's call to worship is heard and answered is in the Fiji Islands, in the heart of the Pacific. The period is not very remote when these islands were typical of the darkest depths of heathenism; now the Fijian Church leads the world in the worship of the Lord's Day.

It is followed in New Zealand by the Christian section of the remnant of the Maori race, and next come the worshipping thousands of the aborigines of Australia, in Christian fellowship with as many Polynesian laborers from their island homes, and Chinese immigrants from the ancient seats of their race. Close upon these follow the Christians of New Guinea, gathered out from a wild and savage race, and won at a heavy cost of precious life by European and Polynesian fellow-laborers.

From New Guinea the day passes with hardly an interval to Japan, where a vivid contrast is presented. Here the Christian Church is found, not amongst barbarous tribes, but in the midst of an ancient civilization. In Japan, too, the opposition to the entrance of the Gospel was fierce and long continued, being unhappily intensified in the time of the earlier Roman missions, by the political complications into which the missions were drawn. Now we can rejoice over hundreds of thousands of Christian worshippers, who have made the name of Christ to be known and honored throughout this reconstructed Empire, and are bearing a worthy part in working out the great future of their race.

One hour later the Church of Manchuria begins its worship; and here we find a Christian community which has passed through fire and water, repeatedly scattered and broken up by war and persecution, and coming out of these sufferings to enter almost at once into a movement of spiritual revival of strange power. Almost contemporaneous with the worship of Manchuria is that of the Korean Churches. It has been gathered in a field long closed against the Gospel, and its whole history falls within the lifetime of one generation. Next in order of time come the worshippers of the Philippine Islands, and with these is associated an old and interesting Christian community in the Celebes Islands.

In close succession to the Philippines comes the rich island of Java, where, too, a worshipping Church is found, though feeble as yet, amid the many millions not yet evangelized.

Long before the day has traversed the length of Java it has begun in China and Formosa, and over a vast territory are scattered congregations which—to speak only of those represented at the Shanghai Conference—number at least 200,000 communicant members, and a Christian community of one million souls. A little earlier than Java, the day has begun in Mongolia, but although evangelistic journeys have been made in its wide territory, Mongolia is still silent, and its scattered population takes no part in the day's service of Christian worship.

With China may be associated Borneo, with its contingents of Christian Dyaks, Malays, and Chinese: and next in order come Siam, the Malay Peninsular, and Sumatra, closely followed by Burma and Assam, where multitudes of souls continue the strains of Christian worship.

But in these longitudes, too, occur the great blank spaces of Tibet and Turkestan, in which as yet scarcely a single voice of Christian worship is found. Immediately on Burma follows the great Christian Church of India and Ceylon, whose yearly increase is more than four times as rapid as that of the total population, and which is rapidly gathering into Christian fellowship even the long despised pariahs of the South.

As the day passes over the western frontier of India, it enters the small but solid blocks of untouched ground in Baluchistan and Afghanistan. For them apparently the time of evangelistic effort and triumph has not yet begun.

Immediately in their rear comes the old kingdom of Persia, with its great history of literary and political glory, where only a small proportion of its interesting people acknowledge Christ as Lord; while in Arabia also another name has usurped the place due to His alone, and few of the "desert rangers" yet bow the knee to Him.

Passing over Arabia, the day almost immediately enters upon Africa, one of the widest and most varied of all the mission fields of the world. The old tradition that Africa was the home of wonders has been fully maintained in the history of the Church, both in the islands of its eastern coast, and within the borders of the Continent itself.

First on its eastern threshold the martyr Church of Madagascar hails the return of the Lord's Day. On the Continent itself vast spaces are yet unreached by the Gospel. But the Church, planted at many points with untold labor and sacrifice, maintains across the intervals, through Livingstonia and Uganda to Congoland and Old Calabar, the far-reaching succession of Christian worship, and hands on the day of rest from the Indian Ocean to the Atlantic, its day of worship coinciding with that of the old Mother Churches of Europe.

Greenland in the far north, with its Christian Church, fills up the interval between Africa and Europe on the east of the Atlantic, and the Americas on the west. So by Eskimos and Aleutians and American Indians, by Christian Negroes in the West Indies and the United States, and by Patagonians in the farthest south, joining with all the American Churches, the strain of worship is continued unbroken, till finally, when the day has completed its long circuit, it ends, as it began, in the Pacific Ocean, and the last lingering worshippers in the world-wide House of God are the Christian people of Samoa and the Friendly Islands. It is these simple people of the Islands—savages a century ago—who first greet the Lord's Day with their songs of praise, and it is they who close it with their lingering prayers.

It is inspiring to reflect how the younger Christian communities make good the lack of service of the older, and the older join with the younger, so that throughout the Lord's Day, from the rising of the sun to the going down of it, incense and a pure offering ascends unceasingly to God, land answering to land as each in turn takes up the chorus. So under God's ordinances of day and night it has already come to pass that not for one day only, as we commonly say, but for more than thirty-six hours every week "The Holy Church throughout all the world" keeps her sacred watch in solemn commemoration of the Resurrection of her Lord.

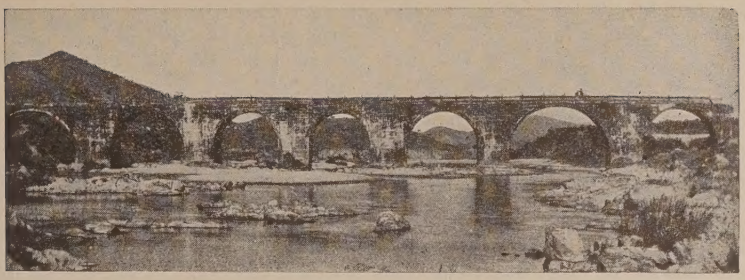
The Commission humbly desires that it could so present a true vision of the great "Church in the mission field" as to give a new inspiration to Christian thought, so that all should sing with a new and intenser emotion our ancient hymn:—

"We praise Thee, O God: we acknowledge Thee to be the Lord.
All the earth doth worship Thee; the Father everlasting.
The holy Church throughout all the world doth acknowledge Thee."

Our Baptist Mission Fields

As one makes this remarkable survey, it is interesting to recall that our American Baptist Foreign Society has missions in the following lands, in the order of the sun's progress: Japan, the Philippines, Siam, Burma, Assam, South India, Bengal, Belgium and Portuguese Congo; and a co-operative work in Russia, Finland, Denmark, Norway, Sweden, Germany, the Netherlands, Austria, Hungary, Bulgaria, Belgium, Switzerland, France and Spain. Our work runs a line thus almost around the globe.

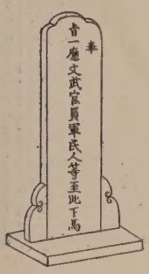
IN ALL LANDS SHALL THE LORD'S NAME BE PRAISED, FROM THE RISING OF THE SUN TO THE GOING DOWN THEREOF—*AMEN.*



ONE OF CHINA'S FAMOUS PROOFS OF ENGINEERING ABILITY

Fruits of Christianity in China

By Arthur Rue, Y. M. C. A. Secretary in China



A GENERATION ago an English missionary in Ningpo, China, after long, patient effort, won a man for the Kingdom. His name was Wang, and that name is legion in China. He had no official standing or social influence. He was just a man and promised little more than one more man in the church.

But he became a leader in the church and finally an honored and influential pastor, and he had a son. This son became a Christian also, decided he would have an education, entered the only modern Government college available at that time, graduated with honor, and went to teach in a Government Provincial College. He was a successful teacher, a born leader among students, and had reason to expect to go on teaching in that college indefinitely. Here ends the first chapter.

One summer vacation on his way to visit his parents he stopped off for a week and attended a Y. M. C. A. student conference. Not because he was especially interested, chiefly because God planned it so. During those days the years of teaching that had stretched out before him were scanned anew. They promised well in position, in finances and in usefulness, but he gave it all up and decided to enter Christian work; and included in that decision the plan for further study in America.

On the way to America he spent a year in Japan as the first secretary of the work among Chinese students in Tokyo.

Christian statesmen of all creeds agree that few pieces of work have so influenced the kingdom in Asia as has the work done in Tokyo in which some two hundred Chinese Government students have been won to Christ and several thousands more of them led to a favorable attitude toward Christianity; and the foundation of this work was laid by Mr. Wang.

He came to America, where he graduated from Yale, winning his Phi Beta Kappa key and his M.A. degree, and meantime organized the Chinese Christian Association for work among Chinese students in America. There are now seven hundred students from China in our colleges and hundreds more are to follow. Their relation to Christianity when they return to China will have more to do with the coming of the Kingdom than will an equal number of missionaries. An aggressive and efficient work is being done among these men through this organ-

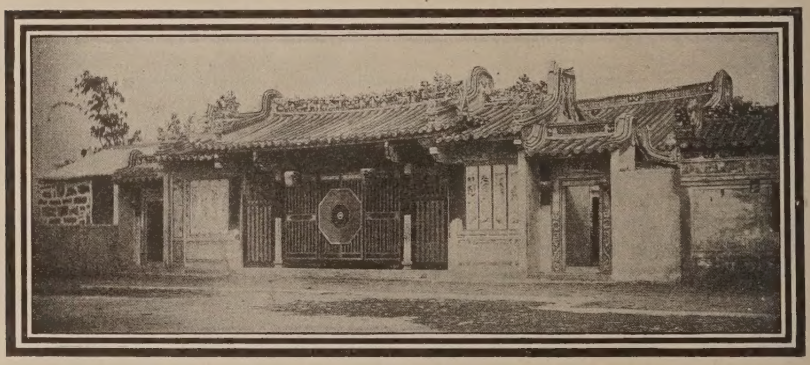
ization and Mr. Wang laid the foundations and established it.

Then under the guidance of Dr. John R. Mott he went to Europe and started a similar work there. While in Europe he spoke at the World's Christian Student Federation meeting in Constantinople and was elected vice-chairman of that most important organization.

Returning to China he became a secretary of the Association, and immediately showed the large leadership that was expected of him. The Revolution broke out. If you knew Mr. Wang you would know how impossible it would have been for him to stay out of that struggle for liberty, and he joined the Revolutionists. He was soon made First Assistant Secretary of Foreign Affairs, then delegate to the Peace Conference, and had a large share in bringing the two factions together, then he was appointed to help draft the provisional constitution, and finally was elected Senator from his Province to help draft the permanent Constitution of the Republic.

He was offered the position of Minister to Washington and there is almost no position in the Government which is not within his reach, but he continues his relation to Christian work, and as soon as the new Government is firmly established will give all of his time to winning students to Christ.

The Chinese students in Japan turned toward Christianity; the same work accomplished in America and Europe; leadership in the World's Student Christian Movement, and large leadership in the new Government and in the Church in China—what a heritage for the unknown English missionary, and not for him alone. At the point in Mr. Wang's life when he decided to come to America, two members of the first Baptist Church of Lansing, Michigan, were traveling in China, and learning that Mr. Wang had no funds for his training in America they supplied the funds and thus made much of his leadership in the world possible. No wonder one of these men said, "That is the best investment I ever made in my life."



AN ANCESTRAL SHRINE IN CHINA

✣

An American Baptist missionary twenty years ago was kind to a little boy of a poor family, won his friendship, persuaded him to attend the Christian day school, and finally brought him into the church. I met him first when he was at the head of this same school, a splendid teacher, a man with a Chinese B.A. degree, and having secured a working knowledge of English by hard study in leisure moments. When the Union Baptist College was established in Shanghai he was made head of the Chinese faculty and was sent to Edinburg to represent the Baptist Missions in China at the World's Missionary Conference. His leadership is not limited

to his own denomination. He is a foremost member of the National Executive of the Association work, a much desired speaker in all student conferences, an evangelist of great power especially among students, and has recently written a legend of Christianity which is having wide influence among the thinkers of China. In the training of pastors, in production of high class Christian literature and in evangelistic work among students, he is now influencing and will continue to greatly influence Asia.

When some missionary in some obscure village in China reports that one boy of a lowly family has accepted Christ, do not reckon that an unimportant report. It may be an earthquake in the Kingdom of God.

✣

About ten years ago two Chinese students were shut up in filthy detention sheds in San Francisco and for months were abused by the official representatives of a Christian nation; but that is the middle of the story. Both of these men are now noted, leading Christians in China. One of them was a tall, striking-looking man, Mr. Fei. He came of a Christian home in China and in the Boxer storm played a part of bravery and sacrifice which is never old but needs no repetition here. Then he decided to come to America for study, and after long delay in California reached Oberlin College, where he graduated, and where his name is still held in high honor. He secured his M.A. from Yale and returned to China and has given the last five years to Christian work.

For three years he has been President of the Provincial College at Pao Ting Fu. Then he became private secretary to Dr. Sen Yat Sen, the first President of the Republic. Of unusual mental calibre of the finest of Chinese grain, a patriot of the patriots, he has been a most valued adviser of Dr. Sen, who of necessity has been out of China for years and needs just such a man as Mr. Fei to assist him. It is hoped that when matters of relation to America come up in the new Republican Cabinet Mr. Fei urged a more Christian policy than was followed toward him at a critical point in his life.

Recently in Boston an aged gentleman said, "Do you know Mr. Fei, Secretary to Dr. Sen?" I said, "yes." And when he said, "Well, you know he was in my Sunday school class and I made his education possible," there was joy enough in his face to last him until earth's day for him is ended.

In faith and patience the missionaries have done their work, often seeing what seemed like no returns; but now—because of their work Christianity has gained more ground in five months than in fifty years.

And is the battle over? Hardly, with 1,500 walled cities and towns in which not even one little boy knows of the Christ who sets men and nations free. There is evidence enough to show that this is the day God has chosen to win Asia. If we will go out quickly with Him two can easily put ten thousand to flight, now especially since they are already on the run.

THE GUIDE DRAGGING IN AN ELK SHOT BY MR. STEPHENS

A Walled-in Paradise

SOME OF THE PHYSICAL ATTRACTIONS AND THE MANY POSSIBILITIES OF JACKSON'S HOLE, WYOMING

By Hon. E. W. Stephens, LL.D., Columbia, Mo.

WOULD you like to visit the only frontier upon the American Continent, one of the beautiful spots in America, and the greatest game preserve in the United States, where elk and deer and mountain sheep and wolves and ducks and grouse and all other game abound as nowhere else, and where cattle roam the fertile valleys in greater numbers and better condition than did Jacob's upon a thousand hills?"

This was the tempting bait which Joe P. Jacobs, the live Superintendent of the American Baptist Publication Society for all the country between the Mississippi River and the Rocky Mountains and beyond, put before the writer some months ago. And being human the writer took the bait. Who that has a heart in him and can borrow a couple of hundred dollars would not?

The place is called a "Hole," "Jackson's Hole," which does it an injustice from the standpoint of morals, for it suggests a rendezvous of outlaws and a resort of crime and vice. It is singularly exempt from both. Of the two thousand people who are said to inhabit this beautiful valley there is a much smaller proportion of either the vicious or ignorant element than one would find among an equal number of people in most parts of the world. It is not improbable that many

years ago outlaws found refuge in this spot, but they would be very lonesome and find an inhospitable and unwelcome home there now.

A better reason why it is called a Hole is the fact that literally that is what it is, a veritable hole or depression or valley, some seventy-five miles long and fifteen miles wide, entirely surrounded by lofty mountains, accessible by but three or four passes half the year, and by but one the other half.

the Yellowstone upon the north,—this is the setting of this remarkable and picturesque spot.

Here and there are buttes or foothills, covered with grass and forests, chiefly pines, while the valleys are a matting of wild grass which affords never-failing sustenance to cattle, winter and summer. The cattle, of Hereford, Shorthorn and other blooded varieties, keep fat upon this native grass and render the valley one of the most profitable regions for that class of live

HOME OF W. W. SMITH, WHERE THE VISITORS WERE ENTERTAINED

It lies just south of the Yellowstone Park upon the western border of Wyoming and directly over the Teton range of the Rocky Mountains from Idaho. It is named in the title of this article as "A Walled-in Paradise." This has an extravagant sound. But if there is any spot anywhere in the world worthy of it Jackson's Hole is. A valley of surprising fertility, through which the beautiful Snake River pursues its sinuous course from north to south, while the tributaries of that remarkable stream—the Hoback, the Gros Ventre and the Buffalo—spread over the valley like the fingers of one's hand, their limpid and dashing waters fresh from the mountains irrigating the entire valley and at all seasons supplying the purest water to man, beast and vegetation; snow-capped mountains upon all sides, the Tetons upon the west, the Snake Range upon the south, the Wind River Range upon the east and

stock to be found anywhere. As we went into the valley we met a party of cattle men who had just driven 690 head to market, but the exodus made apparently no impression upon the vast herds that remained. We were informed that $75,000 worth of cattle had been sent to market this season. Over 1,500 cattle are sold each fall, and cattle from this valley have taken first prize for range cattle at Chicago, Omaha and Portland. The chief agricultural products are hay, oats, wheat and alfalfa. Most of the vegetables are grown, and some fruit.

The climate during most of the year is fine. While the winters are at times severe they are much milder than in adjacent sections. Our visit was about the middle of November. The temperature was delightful.

We rode some twenty miles through this charming valley during the bracing No-

THE BAPTIST CHURCH AT JACKSON, WYOMING—AN APPEAL

vember days, and it was an experience not to be forgotten. The roads are excellent and the country, dotted here and there with log farm houses, is in fine cultivation by a class of people whose high intelligence was a constant pleasure and surprise. One looks in vain for the traditional frontiersman in the enterprising and often refined people whom he constantly meets in this sequestered and romantic valley. The massive Tetons, some of whose peaks rise to the altitude of 14,000 feet, as high as Pike's Peak, are ever in view, and their majestic and snow-capped summits are a continuous inspiration, while the lower and more modest ranges which envelop other parts of the valley are scarcely less picturesque and beautiful.

Among some of the residents of this valley are Owen Wister, author of *The Virginian*, Mr. Redmon, son or grandson of the great English Member of Parliament of that name, Messrs. Pederson, atentees of the Winchester rifle, and many others of kindred intelligence and eminence. An Ann Arbor graduate, with a master's degree, was one of the hosts of the writer, while a lady accomplished in music was in the same home. The public gatherings, in several of which we participated, left an impression of a standard for intelligence, culture and religion fully equal to those to be found anywhere in the country.

The town of Jackson, the only town in the valley, has not over two hundred people, and about sixty houses, chiefly of frame and log. But among its institutions are a good public school, two hotels, a newspaper, a Woodman Hall, a Mormon church, an Episcopal Rest House, and a Baptist church, whose building is in process of erection.

It was in the interest of this Baptist church that our visit was chiefly made. Two or three years ago the Publication Society, discerning the great possibilities, as well as the serious needs of this section, determined to plant a Baptist church here. The movement was inaugurated chiefly by my companion, Rev. Joe P. Jacobs, who has made four trips here, and has been one of the chief factors in the progress made in the establishment of a church. Two years ago he brought to the valley Rev. T. H. Baxter and wife, formerly of

Lagrange, Missouri. Mr. and Mrs. Baxter had been engaged in colporter work in Utah. They began in Jackson in this line, and followed it up by organizing a church and beginning the erection of a meeting-house upon which there have been expended some $2,000, of which the Home Mission Society gave $729, and the people of Jackson and their friends the remainder, or about $1,200. The total cost is to be $2,500, leaving $500 yet to be raised, of which the church stands sorely in need. If this statement reaches the eyes of some one who cherishes a desire to put his or her money where it may do good, I can assure such person that there is no place where it will do more good or perform a more timely service.

That Jackson will be a town of many times its present population within a brief period there can be no reasonable doubt. By the time this is printed a railroad will have been completed to Victor, just across the Teton range of mountains. Within a year an automobile road will be built from Yellowstone Park to Jackson. The Baptists have wisely occupied this vantage ground, and with the completion of their church, which only needs the floors and pews, windows and interior finish, they will easily be the leading denomination, provided they promptly improve their opportunity.

But a chief, to many the principal, attraction of Jackson's Hole remains to be told. That is its game. A gentleman whom I met there, who is a mighty hunter, having sought large game in all sections of North and South America, said that such game is undoubtedly more plentiful here than anywhere else in the United States. Elk, deer, mountain sheep, bear, mountain lions, wolves and foxes are to be found in greater abundance than anywhere else. Duck, grouse, sage hens are in great quantity, while the streams are full of trout.

At the time of our visit the attraction was elk. The season closed December 1, and as elk is the chief food of the inhabitants the mountains were full of hunters.

The elk spend their summers in the Big

1. HON. E. W. STEPHENS; 2. MAURICE WILLIAMS, GUIDE; 3. JOE P. JACOBS IN CAMP BEFORE STARTING ON AN ELK HUNT

Basin in the north near Yellowstone Park. But as winter approaches they are driven by the snows down into Jackson's Hole. As the season continued mild later than usual this year they did not come down as promptly as formerly. Some twenty or thirty thousand infest the country and at the expiration of the season on December 1st come into the Hole and when the snow is deep die by the thousand of starvation. The government has made an appropriation to feed them this winter. The laws for their protection from hunters are rigid. One person is permitted to kill but two, and if he be a non-resident has to pay fifty dollars for the privilege.

One of the proudest achievements of the writer's visit was the slaying of two of these elk without moving from his tracks. A tenderfoot of tenderfeet that he was, he felt greatly puffed up and twitted his friend Jacobs with the fact that although he is a veteran hunter he has done nothing like unto this.

A competent guide is one of the important necessities of an elk hunt. The writer had the best, Maurice Williams, whom he takes this occasion to commend to all who contemplate visiting the Hole. By the way, there is certainly no place in America where a summer's outing can be spent more profitably and pleasantly than in this delightful valley.

Jackson's Hole is over 1,500 miles from Missouri and nearly twice as far from New York. The best method of reaching it from most of the country is by the Union Pacific, either from Kansas City or Omaha, via Cheyenne, Granger, Pocatello, Idaho Falls and Ashton. At the last named place a branch road runs to Victor at the foot of the Teton range, over which at this season the trip of twenty-for miles is made by stage and sled and is one not to be forgotten both for its strenuousness and the sublime panorama of beauty which bursts upon the eye when the first view of the Hole is had from the top of the mountain.

St. Louis, Missouri.

MISSIONARIES CROSSING THE BIG HORN RIVER BY FERRY BOAT

EVANGELIST AND MRS. KILLIAN VISITING THE BLANKET-INDIANS

The Remarkable Speech of an Indian Convert

THE following speech was delivered at an Indian Council. The name of the Chief who made it is Hail, which means "sure enough." He was the first Arapaho convert of our Indian mission work and is a staunch Christian. He said in his strong and simple way:

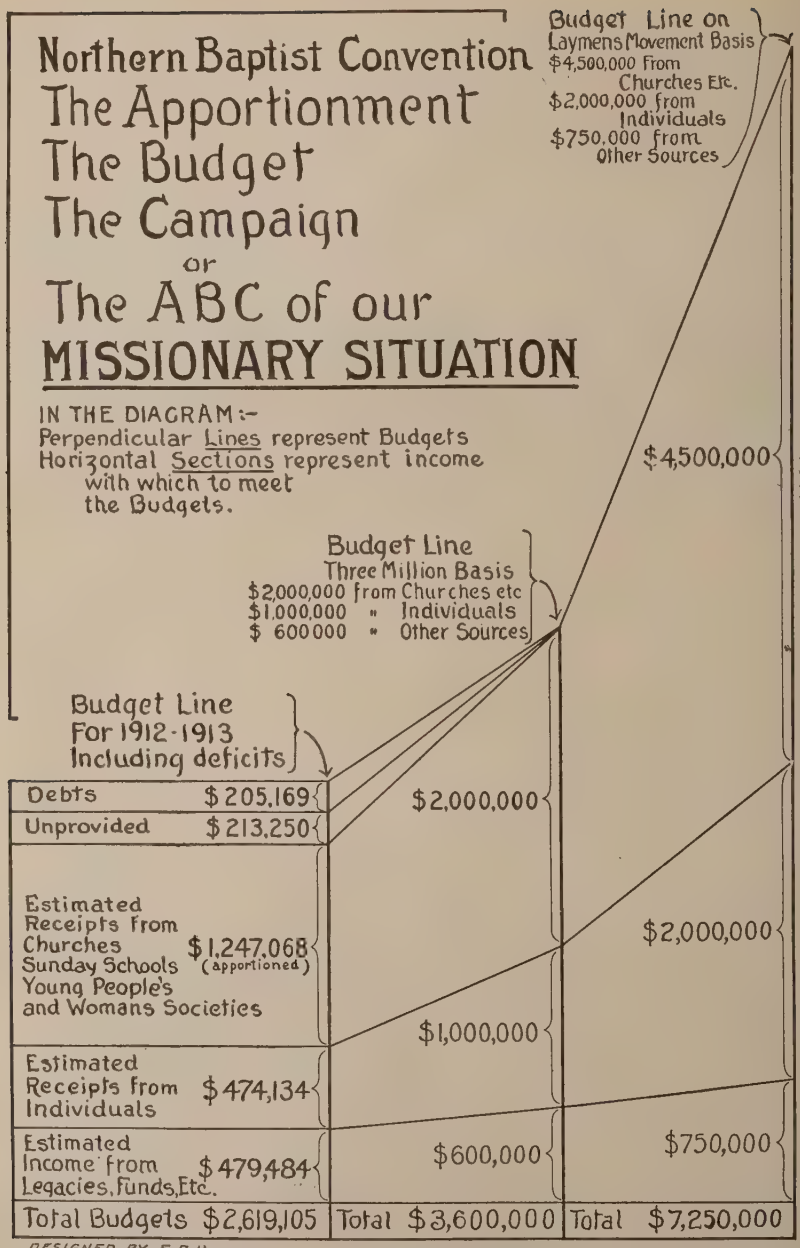
"The progress of the Indians can be judged by noting my appearance and ideas and comparing them with the aspect and ideas of the Indians who represented my tribe at a conference held here some thirty odd years ago. Whereas three decades ago my people were engaged chiefly in thinking where they might go to slaughter game for their next meal, we of today give our principal thought to what crops we are going to plant for the next season, and in what way we can best secure life's comforts.

"In discussing the matter of citizenship, I wish to say that the time has not yet come when we should be recognized as full-fledged citizens. I hope that when it does come, my people will be well prepared to vote intelligently upon such questions as may come before them and otherwise to do well their parts as good citizens.

"Since the adoption of Christianity by my people, we have done better and made more rapid progress than ever before, and I hope that Christianity will continue to spread so that the young men and young women may be thereby assisted to become good and honest citizens. We are not holding ourselves back from the movement toward education and progress. We desire that our children may be wisely trained, so that when they stand in our places they may be well prepared for their responsibilities.

"From what I heard in this hall last evening, I learn that the Five Civilized Tribes have problems peculiar to themselves. A satisfactory solution of these questions is my earnest wish for my brethren of these tribes. We, too, have our problems which we discuss in our own little councils from time to time.

"My hair I wear long and braided as you see. I do this to signify that I am an Indian of the old time and that I have not been educated in the white man's language. A comparison of civilized with primitive life convinces me that the former is the better and it is the life that my people wish to lead. To you all I wish happiness and prosperity in the years to come."


Northern Baptist Convention
The Apportionment
The Budget
The Campaign
or
The ABC of our
MISSIONARY SITUATION
IN THE DIAGRAM:-
Perpendicular Lines represent Budgets
Horizontal Sections represent income with which to meet the Budgets.
Budget Line on Laymens Movement Basis
$4,500,000 From
Churches Etc. $2,000,000
Individuals $750,000
Other Sources
$4,500,000
Budget Line
Three Million Basis
$2,000,000 from Churches etc
$1,000,000 " Individuals
$ 600000 " Other Sources
Budget Line For 1912-1913 Including deficits
Debts $205,169
Unprovided $213,250
$2,000,000
Estimated Receipts from Churches Sunday Schools Young People's and Womans Societies $1,247,068 (apportioned)
$2,000,000
$1,000,000
Estimated Receipts from Individuals $474,134
Estimated Income from Legacies, Funds, Etc. $479,484
$600,000
$750,000
Total Budgets $2,619,105
Total $3,600,000
Total $7,250,000
DESIGNED BY F.P.H.
THE MINIMUM
(Present Apportionment)
THE $3,000,000 ADVANCE
THE LAYMEN'S GOAL

The Apportionment, the Budget, and the Campaign

or the A B C of our Missionary Situation for 1913

THE following facts stand out prominently in the diagram:

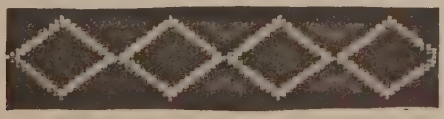
(1) A Budget and an Apportionment are Not Identical. The budget represents outgo. The Apportionment is the name applied to One Portion of the Income.

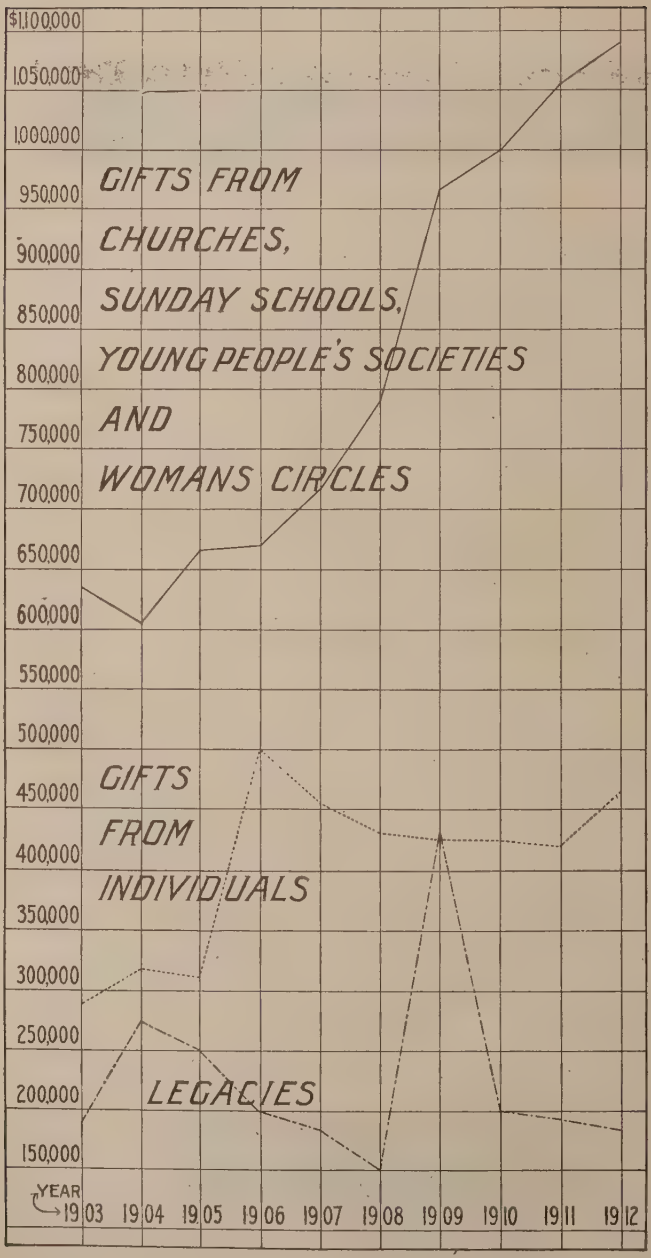
(2) There is only One Campaign, with One Final Objective. The Three Million Dollar Campaign and the Campaign of the Baptist Laymen's Movement with its objective of $6,500,000 blend into one another. They constitute one advance movement. It is estimated that an average of ten cents per week per member ($6,500,000 annually) will care adequately for all our foreign, national, state and city mission work.

(3) The Three Million Dollar Campaign was proposed primarily in the interest of the Immediate Needs of the organizations involved. The committee could not have Official relation to other organizations. Nevertheless, they are urging that the inspiration of this campaign shall be used to secure increased offerings for all objects—city, state, national and foreign.

(4) What We Face This Year. The amount apportioned to the churches, young people's societies, Sunday schools and woman's circles is $1,247,068 as against $1,059,566 received from these sources on the apportionment last year. This calls for an increase from the churches of $187,502 simply to reach the apportionment. In addition the debts,—$205,169—and the amount unprovided for in any way,—$213,220,—must be secured, the three items making a total of $605,891 more than the churches gave last year. Should the amounts from (1) Individuals, (2) Legacies and lapsed annuities, and (3) Income from Funds, etc., exceed the estimates, the excess would apply to reduce this amount. It should be noted that two new items are included not covered by last year's receipts, namely: $70,000 for the Ministers' and Missionaries' Benefit Fund, and the Northern Baptist Convention Expense Fund of $26,400.

(5) The diagram shows that the debts and the "unprovided for" section of the Budget will certainly disappear by the time the $3,000,000 standard is reached. Our purpose is to eliminate these items this year. Why Not?





This Diagram Shows how our Giving has been Increasing since 1904, and how much it has risen in Ten Years: From $600,000 to nearly $1,100,000 from the Churches, but the Needs of Mission Fields have grown still more rapidly, hence the Deficits and Call for larger advance.

THE ANSWER TO THOSE WHO THINK NO ADVANCE HAS BEEN MADE IN OUR BENEVOLENCES

PRAYER IN THE DESERT—WHAT MAKES MOHAMMEDANISM MIGHTY

Three Million Dollar Campaign

Efficiency Teams and an Educational Message

THE last three months of the fiscal year are to be marked by a special campaign for denominational efficiency. Three teams are to begin about the middle of January in three sections of the country, continuing their work until the middle of March. Each team consists of a secretary of the general societies, a representative of the woman's societies and a pastor or layman. District and State Secretaries, returned missionaries and other workers are cooperating with the teams.

Team Number One has for its leader Secretary F. P. Haggard, D.D., and it covers the New England and Middle Atlantic States. Team Number Two, with Secretary L. C. Barnes, D.D., as leader, works in the Central West; while Team Number Three goes to the Pacific Coast.

While this campaign is under the direction of the Three Million Dollar Campaign Committee, which represents the General Apportionment Committee, in cooperation with the Baptist Laymen's Missionary Movement and the Baptist Forward Movement for Missionary Education, it is to be conducted in behalf of the denomination as a whole, seeking to promote larger giving to state and city missions as well as to the cooperating societies of the Northern Baptist Convention.

But this campaign is far more than a special effort to get money. It seeks to combine all secondary enthusiasms in one primary enthusiasm and to increase denominational efficiency in all forms of church activity, spiritual as well as financial, militant as well as prayerful.

These teams are visiting metropolitan centers as far as possible, and at the same time are not neglecting the smaller cities. time are not neglecting the smaller cities. on Sunday, when the pulpits are filled as far as possible by missionary speakers. The program on Monday begins with the Ministers' Conference in which an address is delivered by a member of the team, followed by general discussion. In some places this conference continues through an afternoon session; in other places there is a meeting on Monday afternoon devoted wholly to prayer. In most places there is one general mass meeting. The local arrangements are in every case in charge of the local representatives of the national and state missionary societies.

Everyone who believes in our denominational message and mission is asked to give hearty cooperation in order that we may not only raise the budget, but raise enthusiasm for our whole denominational task. It is hoped that men and women throughout the country will follow the work of these teams with prayerful interest.

China's Finances

Disturbing advices have come regarding the financial condition of the Chinese Republic, but latest reports indicate that a loan has been arranged with the Six Power group, so that the immediate perils threatening the government have been averted. It is evident however that inward dissensions may arise at any moment from the dread which the masses of the Chinese have of falling into the clutches of the foreign money lenders—a dread not without good foundation. Yuan Shi Kai has a stupendous problem on his hands. Meanwhile, our government has been repeatedly urged to recognize the Chinese Republic, and might greatly aid the struggling neighbor by prompt action. It is difficult to see why this recognition should be delayed. Certainly there is a Chinese government, conducting the affairs of the nation and dealt with by the Powers. Our missionary advices on other pages show the unsettled conditions, especially in West China. Missionary work is rendered exceedingly difficult, and it is interesting to note that the Confucianists feel the need of doing something to stay the decay of morality resulting from the growing disregard for the older forms of religion.

✣

Whitelaw Reid

The death of Whitelaw Reid removes from public life a man who represented a fine type of American citizenship. Born a poor boy in Ohio, he rose to be one of the great editors, succeeding Horace Greeley on the *New York Tribune* and long keeping that paper in the front rank of influence. As ambassador to Great Britain he has won universal commendation, and the London press recognizes his service as a great promoter of British and American goodwill. Funeral services were held in Westminster, with honors akin to those paid to royalty, and his body was sent to this country in an English battleship—these being signal and unusual honors. In ability and character Mr. Reid was worthy of all the honors bestowed upon him.

✣

The Parcel Post

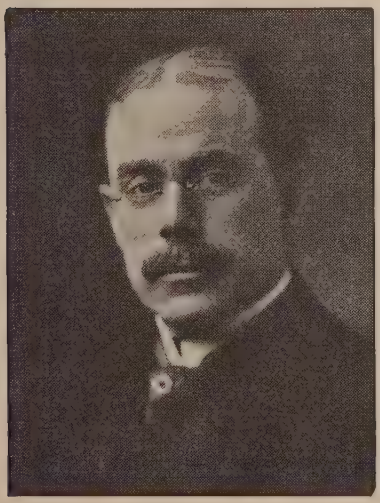
The New Year brought to our people the beginning of the new parcel post system—new to us but old in Europe. This promises to be a boon to a multitude of people, but too much must not be expected of it at first. The special stamps will cause confusion, and the zone idea will be burdensome and vexatious in many ways. It is a pity that a flat rate could not have been fixed upon. On the other hand, the convenience of being able to send packages up to eleven pounds weight from any post office will be a great advantage, and express rates will have to come down to the post office level. We may expect that in time the

trend toward simplicity will give us a uniform rate and perhaps do away with the requirement of special stamps. In trying the new carrier, do not forget that you are likely to send matter to the dead letter office, unless you pay particular attention to the postal regulations. Since printed matter is not affected by the new order, you will get MISSIONS as usual.

✣

Baptists Honored

The Baptist denomination has been honored by the election of Dean Shailer Mathews as President of the Federal



DEAN SHAILER MATHEWS

Council of Churches of America. The *Northwestern Christian Advocate* says of him:

"Dean Mathews stands at the head of the Baptist Church in all that represents the modern, progressive, social, and sane spirit in Christian activities and theological thinking. That Church instinctively looked upon him as the natural representative of their denomination in the president's chair. The Council is confident the affairs of the organization will move forward for the four strenuous years just ahead under the inspiration of the leadership of such a man."

This is true. And just now Dean Mathews is putting his strength and zeal into the Three Million Dollar Campaign by which it is hoped to lift our missionary societies one and all out of debt and on a higher basis of action.

✣

The Peace Conference

The Turkish envoys and those of the Balkan Allies have been parleying in London in true diplomatic style. When the Turks put forth their basis of treaty, it was at once declared impossible by the Allies, and the Turks on their part were equally positive that Adrianople would never be surrendered. What the outcome will be was uncertain at the time of going to press; but whatever is agreed upon, it looks to be pretty well settled that the Allies will not secure their rights because of Austria's claims and backing. It is too bad that a settlement cannot now be effected that would mean peace and development for the Balkan States and Macedonia, and render future changes unnecessary. Principles of righteousness as yet play little or no part in the negotiations of the Powers.

✣

A Chance for Prevention

The new China will doubtless see if there is a way to prevent floods and famine from devastating the land. What it means to live in an unchanging civilization is shown by the fact that for fourteen hundred years past the Chinese

people have suffered from neglect, and millions have perished in flood and from famine, and yet no means have been taken to prevent a recurrence of disaster. A record has been made up, dating back to 494 A. D., showing sixty-five different years in which there were disastrous results from flood, famine, drouth, and pestilence. The *North China Daily News,* which gives the striking facts in a Famine Supplement, suggests that the problem is now an international one, and that an extensive drainage system should be undertaken at once. The lessons of the past certainly should be sufficient as a warning. In emphasizing this the *News* says: "A fund ought to be established and a drainage system surveyed. All history tells us that in a few years there will be acute need for help. While we should not refuse any 'bowl of water to save the fish in a drying puddle,' we should also not 'wait till we are thirsty before we dig the well,"—two proverbs applicable elsewhere than in China.

Ⓜ

"The Clergy in the Wrong Box"

AN editorial in the *Century Magazine* under the above title is worthy of careful consideration by the ministers of all denominations. It comes as a voice from the pew. The writer says the emphasis in religion at present is on the side of philanthropy. The church is perpetually busy doing good. He mentions the parish house, industrial and cooking schools, dispensary, laundry, nursery, kindergarten, summer camp and boat club, and says "these things are excellent, but they are not the proper business of the clergy." His contention is that it is wrong to employ assistant ministers, trained to preach and to minister to souls, at tasks which could be done as well by any intelligent layman. "These men ought to be occupied with their speciality. They ought to be preaching in mission fields and bringing religion along with civilization into new settlements. They ought to be doing the pioneer service of evangelization."

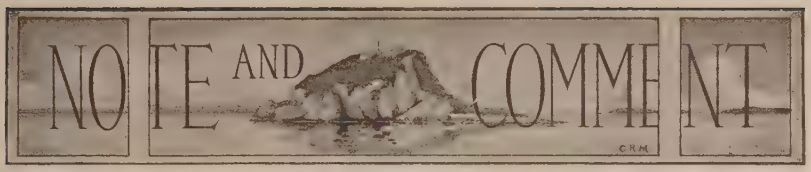
Then comes the conclusion, which may well be pondered:

"The minister is above all a specialist, and we look to him for the things which pertain to his specialty. We are jealous of the distractions which tempt him away from his supreme service to the community into undertakings which other people can do quite as well or better.

"Jesus chose to devote himself to ideals. He kept himself quietly and constantly conscious of the divine presence. He emphasized in himself and in others the supreme importance of personality. He said that what we do depends on what we are. He said, 'For their sakes I sanctify myself.' Thus he began the transformation of the world by sanctifying himself and others. He taught the truth. When he was asked to divide an inheritance between two contending brothers, he refused to touch a penny of it. That was a matter for the lawyers. His part was to declare the everlasting principle, 'Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.'

"That is the emphasis which is needed in the busy, useful church. The function of the minister is to do the things which belong to his splendid profession. He is to study and to pray; he is to lead the worship of the people; he is to preach; he is to go about on errands of ministry to the sick and sorrowful and sinful. In the midst of a generation occupied with things material he is to uphold ideals and to represent the supreme importance of religion. There are plenty of people to lecture on sociology and to organize philanthropy. The minister's speciality demands all his time and thought. He is to save our souls by building up character that shall be buttressed in principle."

For he that feeds men serveth few;
He serves all who dares be true.



MISSIONS for February may be regarded as the financial appeal number of the year. No excuse for this is needed. The exigencies of the case make their own appeal. Special attention is called to the diagrams on other pages which show clearly what the Three Million Dollar Campaign aims at, and how it is related to the larger goal of the Baptist Laymen's Campaign. Some are confused by hearing one set of men talk about six and a half millions and another about three millions. Well, if we can get the three on the way to the six, every missionary will thank God and take courage, and every lover of missions will rejoice. Confused or not, let the motto be "Give, give!" And just now! There are many fine things in the number, which is by no means all finance. That "Lord's Day Around the World" is an inspiration, and the article from China proves what our missionaries are accomplishing for that land. Be sure to read the sketches by Miss Fredrickson and Miss Barkley. We are glad to welcome Hon. E. W. Stephens to our pages. There isn't much in the number that you will wish to skip. But look out for March. We shall have some surprises for you.

¶ We have to apologize for some delayed issues, but the fault does not lie with the editor. It does lie with him to see that it is remedied, and he promises that it shall be, and that from this date.

¶ The biography of Dr. J. N. Cushing, by Wallace St. John, comes from the American Baptist Mission Press at Rangoon, and is a fine product alike in matter and typography. We shall have more to say about it at another time.

¶ Secretary Haggard, of the Foreign Mission Society, has been delegated to conduct the Around-the-World Judson Centennial Tour. This makes it certain that those who are privileged to go will get the utmost of interest, information and inspiration out of the tour. The opportunity is a rare one.

¶ We give a sketch of Storer College on another page. Mr. Myers, writer of the account, has recently visited the College, enjoying greatly a two weeks' stay. He says he was deeply impressed with the College spirit, its traditions and religious zeal. Thousands of people throughout the country are interested in it either because of what it has done for them or others.

¶ Dr. Dearing of Japan has sent a fine lot of selections from the Oriental Press, which will appear in March number. Pity so much interesting matter has to be crowded over.

¶ The Presbyterian and Methodist missionaries in Korea have spoken at last concerning the conspiracy cases in which so many of their converts were accused of plotting the murder of the Japanese governor general. They have issued a signed statement showing why they cannot accept the conviction of the defendants in court as a proper judgment. The Japanese government will give heed to this statement, which declares that undeniable alibis exist, and that the confessions produced by the Japanese police in Seoul were all forced by torture from men who had previously denied all knowledge of the conspiracy. For example, Pastor Yang Chun Pack was compelled by the police to say he was in Syen Chun at a time when he was really holding a Bible class in Kwak Sen. The missionaries make out a clear case against the Japanese police.

Baptizing in the Big Horn Basin

By Rev. J. Orrin Gould

AN evangelist had been helping in a series of meetings at Meeteetse, Wyoming, and the services had continued each night for two weeks. An almost entirely different crowd sat before the evangelist every night. Some came because they had nowhere else to go; others to see what was going on. The appeals of the gospel drove many to deep heart-searching. They did not come again because they did not want anything better than the way they were then living. Finally five decided to follow their Master as the time for the closing of the meeting drew near.

As the greater part of the people had not attended the services with any regularity, the evangelist insisted that they should not be permitted to witness the baptizing. Accordingly no public announcement was made, and only those especially concerned were instructed regarding the time and place of meeting at the river. But when we gathered there we found everybody in town awaiting our coming. The saloons had closed—something never known before in the history of that town—business was suspended, and every one was there. Baptism was a new thing in that part of the country, many of the people never having seen anything of the kind before.

The Scripture lesson had been read and while the evangelist was praying, a Chinaman from the laundry came edging his way through the crowd right up to the bank of the river. There he stood on the bank about ten feet above the water's edge, having come to see also. In coming through the crowd the Chinaman had pushed aside an old cowboy and was now standing with his hands in his pockets looking down at the little company gathered at the brink of the river. The cowboy was not favorably impressed by the "nudge" from the foreigner, so stepping back a few feet he struck him about the middle of the back, knocking him headlong into the river. As the Chinaman went over the bank he grabbed a boy standing nearby and in a moment they were in the middle of the cold, dashing mountain torrent. Both went down into the water and the loud splash brought an "amen" to the brother's prayer. In a moment the Chinaman climbed out on the bank, his teeth chattering with the cold, saying, "Me got ligion. Me baptized. Me pleechy now." A burst of wild west enthusiasm followed.

The evangelist not being particularly impressed with what had just happened was about ready to leave. "This is terrible," said he, "we can't have the service broken up like this." I began singing an old hymn and soon a number were joining in the chorus; a solemnity had taken hold of the crowd. The five believers were baptized without any further demonstration.

Of those who went down into the water that day, only the two who were "thrown in" returned to the worldly life again. They had no change of heart, so their going into the water amounted to nothing.

But what of the crowd which stood on the bank? As the five believers, one after another, came up out of the water, their faces radiant because of the joy that had come into their lives—the consciousness of sins forgiven, and a resurrection to newness of life—tears were stealing down some of the deeply furrowed faces of those who stood on the bank looking on. The service reminded some of a similar one back east when a father, mother, brother or sister had in like manner followed their Saviour. The sacredness of that day, long gone by, was recalled for the first time in years. Not a few of those old pioneers went away from that service feeling that it was good for them to have been there, and trusting that some day, somewhere, they too might hear Him say, even as to the penitent one on the cross: "Today thou shalt be with me in paradise."

An investment in this great missionary enterprise will pay a double dividend: to those for whom invested—eternal life; to the investor, the blessing of joy in His service and the consciousness of having done something for Him who "gave His life a ransom for many."

CURTISS MEMORIAL CHAPEL, STORER COLLEGE

Storer College

By Harry S. Myers

ASSISTANT GENERAL SECRETARY, MISSIONARY EDUCATION MOVEMENT

THE Civil War had not ended before it was evident that provision must be made to train leaders of the colored race. Nathan C. Brackett, just graduated from Dartmouth, was employed by the Christian Commission connected with the northern army. This college training and commission service admirably fitted him to become a leader in the development of the colored race. He set about organizing schools and became the Superintendent of Freedmen schools in the Shenandoah Valley.

Harper's Ferry, as strategically located for Christian and educational work as it had been for military operations, was naturally chosen as his headquarters. It was believed that there was great need for normal schools with Christian environment to train colored people to become the leaders of this race in its upward march.

In February, 1867, the Rev. D. O. B. Cheney, then President of Bates College at Lewiston, Maine, visited John Storer of Sanford, Maine, and during the visit Mr. Storer said he was willing to pledge $10,000 to some society that would pledge an equal amount for a school for Negroes. He did not think Free Baptists could do so large a thing but he consented to let them try. Mr. Storer wished that the institution should at first be operated as a normal school but should eventually become a college and that it should be open to both sexes and all races.

The Genesee (N. Y.) Yearly Meeting of Free Baptists in June, 1867, subscribed $4,000 and the rest of the amount needed to meet Mr. Storer's condition was soon raised. A farm of 150 acres on Bolivar Heights was purchased and Gen. O. O. Howard, Senator Fessenden, Gen. James

A. Garfield and Dr. James Calder assisted in securing from the government in December, 1868, the property, worth $30,000, located on Camp Hill at Harper's Ferry, West Virginia, including four buildings. In the meantime, the school had opened October 2, 1867, with two teachers and nineteen pupils, all from the immediate community. The charter was granted March 7, 1868.

About the time the school was opened, the Rev. A. H. Morrall was sent by the Free Baptists to Harper's Ferry to preach and organize churches. From that time until now, the religious element has been prominent in the school.

Storer College has always labored to train colored leaders of the race. In addition to the normal training which is accepted by the state as satisfactory and equal to the work done in other schools, courses are given in industrial training which includes cookery, sewing, dressmaking, carpentry, gardening, glazing, painting and free-hand drawing. The Lewis W. Anthony building offers splendid opportunity for the boys' industrial courses. The college farm offers work to the boys who receive good training and helps supply the school with food.

A building is needed for the industrial work of the girls as the small quarters now used are badly crowded. The courses in vocal and instrumental music and drawing are valuable in the proper development of the students.

Lincoln Hall was burned a few years ago and a larger and better stone building has been built in its stead. To this new Lincoln Hall has recently been presented a historic picture of Lincoln. A valuable outcome of the fire has been the installation of a new and complete high pressure water system from a well on the campus, by which the entire school is supplied with water for all purposes.

The old village fire-engine house used by John Brown as a fort was taken to Chicago during the World's Fair and there exhibited, but it has been restored and built on the campus and will be used as a museum, the building itself being of great interest. In recent years a house for the President has been built and is an addition to the real life of the college.

At the present time, November, 1912, Myrtle Hall, Sinclair Cottage and the Lockwood House are full of girls, and no more can be accepted. Lincoln Hall is well filled with live rollicking boys and every one is busy.

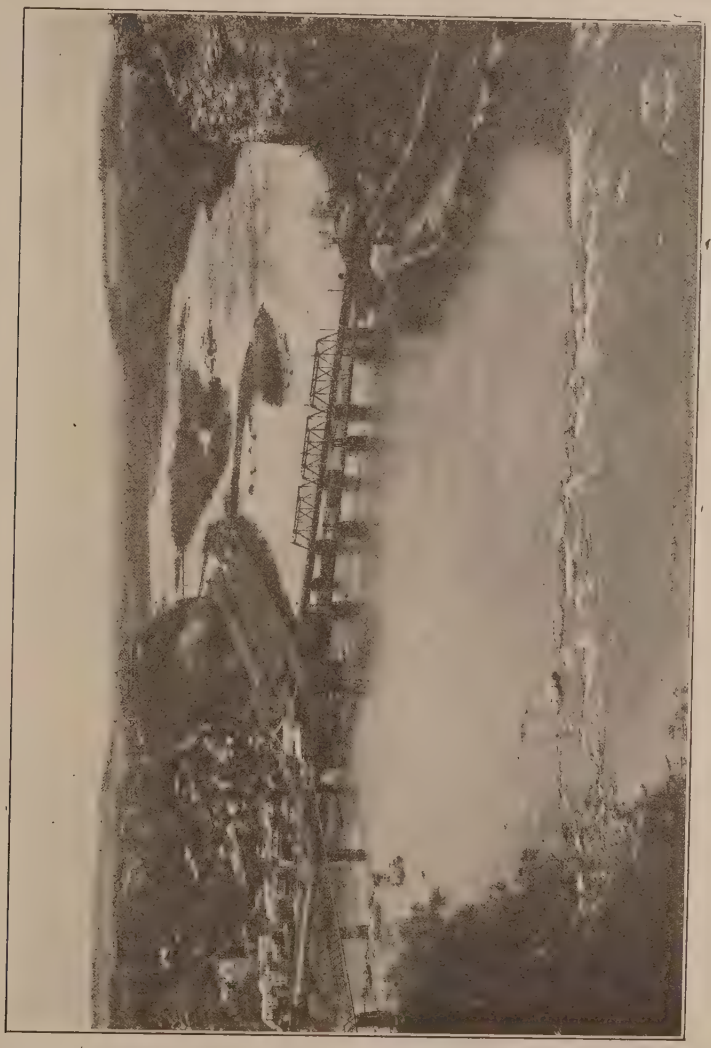
The story of Storer College is one of human interest from its beginning until now. Its northern teachers have always been men and women of ability, tact and consecration. Its students have carried these qualities away to the ends of this country and Africa in service. A peculiar characteristic of its graduates has been the whole-hearted devotion to human need shown by them. Hundreds of teachers, farmers, mechanics, industrial workers, doctors, lawyers and nurses have gone out from Storer to work with new ideals and purposes because of the training received here.

The College is managed by a Board of Trustees and has always received support from the Free Baptist General Conference and Woman's Missionary Society and since the union of the home mission work it has received support from the Baptist Home Mission Society. It has also received some money from the state of West Virginia for its real contribution to the state educational system by its training of teachers. There is need for a library building and a fund to keep it. There is not room in the present quarters for the books owned and their use is therefore limited.

The school needs endowment that its great work may be perpetuated on an enlarged scale. The school needs the self-sacrificing interest and thoughtful prayers of thousands of our Baptists.

Storer is making men and women. Among the graduates of the college are two well-known lawyers in New York City and one in Staunton, Va. At least fifteen graduates of the school are now holding important positions in connection with higher educational institutions among colored people. Among the many who have given themselves to the ministry there are two or three whose reputation is larger than their race and whose work has extended in many states. Two mis-

sionaries have returned to work in Liberia and one American Negro is now doing work in Washington. A number of former students of the school are engaged in active business work where they are responsible for large interests. She is holding up high ideals. She is overcoming race prejudice. She is increasing the quantity and quality of consecrated Christian living. She is increasing the national wealth. She is proud of her alumni. Her children are widely scattered and everywhere they typify the very best of American life. She is a worthy Baptist institution, worthy of our knowledge, our prayers, our gifts, our service.



HARPER'S FERRY AND THE WATER GAP

Prayer for Workers

O FATHER of the teeming world, grant to Thy workers everywhere the joy of Thy presence and the strength of Thy Love. In the dark places, on the hard days, when supporters fail and obstacles hinder and disaster threatens, let each grip Thy Promised Power anew; and when opportunities abound, and helpers attend and successes appear, let self be forgotten that all the Praise and Glory may be Thine. Amen.

✣

PRAY—

That a new sense of what the kingdom of God on earth means may come to every disciple of Jesus, whose part it is to help bring that kingdom in.

That the consciousness of world brotherhood, to be realized only in Christianity as a uniting bond, may increase among men everywhere, and hasten the day of Christ's universal reign.

That in America the Christian ethics may take deeper hold upon the life of the people, and that the church may lead in this movement for righteousness.

That all Christians may be drawn closer together in the common undertakings to preach the gospel to every creature and to extend the blessings of Christian civilization to every land.

That the missionaries in Africa may be greatly blessed in their work this year.

✣

Thoughts to Grow Upon

"Meet life as a king and you will be treated as a king; meet life as a weakling and a place for weaklings will be the only place offered you."

Today is your opportunity; to-morrow will be some one else's.

May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven, as he shall open them to us forever.—*Phillips Brooks.*

There is no near, no far, but just one round world of perishing souls to be rescued and saved by the World's Christ.—A. J. GORDON.

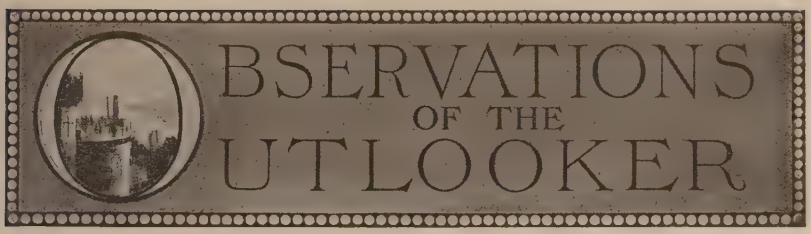
And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt
send me?
Some oak for me to rend: some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send
me.

—*Edward Everett Hale.*

Such an authority as Gladstone has placed upon record a statement that "American missionaries in Turkey have done more good to the inhabitants of that country than has all Europe combined." And Mr. James Bryce, the British Ambassador to Washington, goes even further, and states: "I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire."

Napoleon said of China, "There sleeps a giant, let him sleep. When China is moved, it will move the world."

Everywhere, everywhere, there are villages! In all there are 715,577 of them. If our Lord, when upon earth, had gone through one village a day in India, and had lived until today, he would not yet have visited them all.



THE OUTLOOKER is impressed anew at this particular time of the year by the controlling power of habit. Good or bad habit, the power is the same. Why at this particular time of the year? Not because the date of New Year resolutions is just passed, but that this is the time when the approach of the end of the fiscal year of the missionary societies brings vividly to mind the present conditions in regard to the amounts already contributed and the vastly larger sums that must be rushed into the next two months if the increase of debt and crippling of the great enterprise are to be avoided. And the similarity between these conditions and those of any year of the last ten or twenty is what impresses the thought of the power of habit. Because the churches have contracted the habit of delaying their offerings until toward the close of the year, the great majority of them go on in that way, in spite of the fact that it compels the great societies to borrow money and pay interest on it, which is as nearly absolute waste as can be of what is urgently needed on the mission fields.

✣

Yes, the Outlooker is aware that for ten years nearly we have been trying to get our churches out of this habit, just as we have out of that other and still worse one of unsystematic giving of the annual offering under abnormal stimulus or otherwise. But the receipts show that the progress is slow, and habit is still strong in multitudes of instances. However, the primal quality of Christianity is to overcome bad habits through a superior strength imparted from above. Let us be glad that some decided progress has been made. Let us not forget that some thousands of churches are endeavoring to give week by week, and that the offerings from the churches are pushed forward in the year somewhat. It is cheering to know that we are on a better and upward way, and that we are making progress along right lines as far as we go. We are replacing a bad habit by a good one. By the way, has your church taken its offering for missions yet? Or if you are using the weekly envelope plan, has your treasurer sent in his collections quarterly, or is he keeping them all until the end of the year? Suppose you make some inquiries, and help along the good habit a bit.

✣

The Outlooker realizes that it is human to err, and that some people are entitled to be regarded in this respect as almost superhuman. And the worst error always comes in the place one cares most about. For example, in reading an article it is distracting to jump suddenly from one word to another which has no possible connection with it, retrace one's way and try again, adding to the confusion as the lines go on. It was simple enough. Two or three lines got dropped, and the careless makeup man apparently stuck them in anywhere without looking. What a world it would be but for a saving sense of humor, that can even take the worst word mixture with a smile. Still, from a sense of pure justice, the Outlooker believes there should be some way to jar the gray matter of that erring makeup jumbler. Meanwhile, it is to be hoped you made out the sense, if you happened to get one of those early copies of the last number.

YATES HALL, MAIN BUILDING OF SHANGHAI BAPTIST COLLEGE

Shanghai Baptist College

PERHAPS it might be of interest to tell about the college and work here. The institution is in much better condition than it has ever been before. You know we have about twenty-seven acres on the river bank, just between Shanghai and the Yangtse River. All the ships of the world that enter this port come past our doors. We have just about completed the raising of twenty acres of this land to a height of six feet. We have trees and shrubs set out over the whole of it and part of it already laid out with grass and roads. We have one large college building three stories high, with the chapel and nineteen other rooms, mostly class rooms. We have a dining hall, a dormitory for teachers and married seminary students, and four dwellings for missionaries.

We have the beginning of an equipment, our large building, Yates Hall, being fairly well furnished. Besides the ordinary seats and desks we have a piano, an organ, a safe and other office fixtures. In our scientific department we have just installed two chemical desks with capacity for twenty-four students. We have three cases for physical apparatus, which are fairly well fitted. We have just purchased a theodolite for the study of surveying. Our library and reading room are hardly worth mentioning, but still I will tell you what we have. We have all the theological books worth having, that have been published in Chinese, something like 150 volumes, which have cost less than $50; these are in one case. In another case we have a like number of Chinese books for the use of the college students. We have a case for magazines and a rack for papers. We have a few English books, and a few more ordered. Mr. Treat has given us the money to purchase a new Encyclopedia Britannica. We hope to have some more funds for the purchase of books in Chinese and English. We are also just beginning our museum, but have not the cases built yet, nor anything installed. Dr. Coles, of New

York, is sending us a bell and $100 to instal it.

We have now five missionaries and six Chinese teachers. We have seventy students in the college and thirty-three in the seminary. We are very much gratified at the quality of the college students; they are very much better than we have ever had before. Of these college students we shall not have any graduates for another year.

You will be interested to know that practically all our work in the four college years is done in English, excepting the study of Chinese language and literature. We have made this radical change this year for several reasons. The greatest reason was because of the demand; almost all other institutions in this section do that, and we were compelled to adopt the same policy. Another reason is because the text-books in English are so much better than those in Chinese. Our students, especially in the higher classes, have little difficulty in doing the work in English, for they are supposed to have studied English for at least six years before they enter the college.

We have been graduating students from the seminary, which is really a training school, for several years. This last year we graduated ten men. More than half of the preachers in our two missions are now graduates of our seminary.

Of course you know that this is a union institution between the Northern and Southern Boards. The Northern Baptist Mission—the East China Mission—is located to the south and west of Shanghai, and the Southern Baptist Mission—the Central China Mission—is located to the north and west of Shanghai. In these two missions we have nearly 100 missionaries, something like 2,500 Christians, four academies, five boarding schools and numerous day schools, as feeders of this institution.

There is one other branch of our work here that I must not fail to mention; that is a school conducted by Mrs. Bryan and Mrs. White for the wives of our seminary students. Many of the men that come to us are married and have wives who have had no training at all and do not even know how to read. We consider that it would be disastrous to send out a man with that sort of a wife, so we train their wives, and they receive the same length of training, and at the same time, as their husbands, but in a separate department. We have also a day school for the children of these students and of the Chinese teachers and a few of the people round about.

One of the best parts of our work is the evangelistic work done by our students in the country round about. We have six chapels that are supplied entirely by the students. All of the seminary students are expected to spend their Sundays in evangelistic work; as a result of their work quite a number of people have been baptized. There are six college students to be baptized soon and six more who are inquirers. There are ten students of the college who are volunteers for the ministry.

Our most imperative need is for a dormitory building. We have none at all, but are using class rooms and an attic for this purpose. The class rooms are badly needed for the purpose for which they were built. They are not at all suitable for dormitories. We have to put as many as eight students in one room, while we have forty in the one great attic room. We ought to have rooms for two students. As it is we haven't as good accommodation as our Hangchow Academy, and we can make no further growth until we have another building.

Shanghai, China.

An Illustration for the Prayer Meeting

Two Prayer-Laden Gifts

BY CHARLES L. WHITE, D.D.

SOME gifts seem to possess a dynamic which others do not. I was once the agent by which a present of fifty dollars was sent to India for some special use which my Newton classmate, Rev. Charles Hadley, of Madras, might discover. While I was spending my vacation at the foothills of the White Mountains two five-pound English bank notes were discovered in a hidden part of a pocket-book used by a relative who had recently returned from Europe. When the money was found I was writing to my missionary friend in India, and suggested that possibly there was some special work which could not be done in his district because money was needed which was not in hand. I was asked to enclose the notes in my letter, and the gift was followed by prayer.

Three months later we received a letter from Hadley saying that when he took the English bank notes from the letter, he was considering an appeal which had come again and again to send a teacher to a small heathen village and he had decided to inform the messenger that the work could not be undertaken. The gift saved the day.

One of the natives specially trained for that work was sent into the village, and the work prospered beyond the expectations of all. About three years later Hadley was compelled to return home on account of sickness, and in one of the last conversations which I had with him he said that there was remarkable power in that little gift of fifty dollars, for the school grew, and a revival resulted. He also said that again and again he had noticed that very small amounts of money had often yielded remarkable results, and that if the people at home realized how much a small gift followed by earnest prayer and carefully expended would accomplish they would not hestitate to sacrifice in order that new mission work might be begun.

Several years ago a similar experience came to a family with which I am connected. One of three sisters who are concerned in this story visited the Home Mission Rooms in Boston and asked for the name of a missionary who was thought to be in special need of assistance. She was shown a letter, which had just arrived, from a frontier worker whose wife had died and who was in financial distress. His salary was small, but he was anxious, in spite of his loneliness, to continue his work. Moved by the appeal, the inquirer returned home and informed a sister of the discovery. They decided to make up a purse of twenty dollars and forward it the next day to the missionary. As they were arranging to send the money order a third sister came into the room and, learning what they were about to do, said that she would like to add her mite.

In the course of two weeks the answer was received. The missionary wrote that they could never realize how his faith had been strengthened by their opportune gift, for the second day before the letter came he was pressed by a man who was no friend to religion for the amount of his wife's funeral expenses. He had only a portion of the sum required, which he gave to him. He promised him, however, that he would certainly pay him the remainder in the course of the winter. The undertaker replied that he must have the balance of the bill at once. Knowing what an influence a prosecution would have upon the little community where he was struggling hard for a foothold for the gospel, the missionary's only recourse was in prayer, and wonderful to relate the Lord graciously answered before he called, for the letter left the post-office in New Hampshire two days before the undertaker threatened him with prosecution. The most remarkable part of it all, however, was that the amount of the money-order was exactly the sum which was needed to pay the debt.

All the circumstances in the case produced a wonderful impression upon those who had part in this happy answer to a missionary's prayer.

WOMAN'S WORK IN WORLD MISSIONS

Pen Pictures in Burma

By Anna E. Fredrickson, Rangoon

THE Burmans as a race are pleasure-loving, bright, courteous and friendly. They are sometimes called the Irishmen of the East. They make a feast of everything, whether it be the offering of an idol, the initiation of a son into the Buddhist priesthood, a wedding, or a funeral. All of these are occasions for sending out invitations to the people of the nearby villages, to which they readily respond. Even in connection with the religious observances, there is music and oriental dancing and often native theatrical performances, the racing of bullocks and cock-fighting. Unless one is an old resident and familiar with native music, he could not tell whether it was a religious feast, a wedding or a funeral that had called the gaily dressed crowd together.

The more there is of pleasure intermingled with all of these things, the more they are appreciated. The crowd is sure to be a large one and every one declares it a happy time and a great success. They may also be heard to say that when their rice crop makes it possible for them to have a feast or make offerings, they too will have equal or greater attractions in the way of entertainment. You may tell them that all this is opposed to the teachings of Gautama. They will admit it but tell you that it has become "custom." It is a custom they do not care to give up. All pleasure is opposed to the tenets of Buddhism, because the whole religious object of life is not to satisfy but to kill within one all desires. All existence is a curse; to cease to exist is the greatest blessing. When the devout Buddhist has gained absolute self-mastery, and practices universal charity, escape from existence is possible.

Buddhism has many points worthy of admiration. It is free from caste and has a good moral code, teaching temperance, righteousness and purity. It points out a straight path but gives to its followers no help to enable them to walk therein. It gives no comfort in sorrow, no strength for duties to be performed, no moral support to overcome temptation, no assurance for the future. It shuts a man up entirely to his own resources. He strives to carry out the teachings of Gautama as revealed in the law, and works for merit. To gain this he builds pagodas, monasteries, idol houses, sets up idols, feeds, clothes and reverences the priests; makes offerings to the idols and gives alms. The underlying motive for every good and seemingly unselfish deed is the selfish one of gaining merit for himself.

Since there is no caste, every house is open to the missionary, and the people are easily approached. One who knows their language and customs is cordially received and listened to with interest often for hours at a time. In the oriental village there are always people who have time to listen; the women under the palms surrounding the well who are in no hurry to

fill their water jars; those going to or returning from work in the fields; those too old or too young to work; as well as those who don't have to, or don't want to, work anyway. A crowd is readily obtained.

These heathen crowds are a wonderful comment on heathen religions. You find everything assembled there — the merchant, the educated lawyer, the yellow-robed priest and the poor coolie; the old man and woman leaning on their staff and the young baby on its mother's hip. You will see the poor woman with a tray on her head who makes a living by selling fish, fruit or vegetable, from door to door and village to village. You will also see the young bride from the wealthy family dressed in her rich silks and beautiful ornaments. The marks of sin, dissipation and disease are clearly seen on many faces. You realize that the majority of them need everything for body and soul. I would not have you think of them as a quiet, orderly crowd, such as you gather together in your churches to listen to the word of God. They talk among themselves and comment on your appearance. One woman calls to her daughter and tells her not to be standing there in the doorway trying to listen but to tend to the rice pot and be sure not to let it burn. Another tells the vegetable seller to leave three bunches of curry-leaves at her house and she will pay her tomorrow; still another calls to her neighbor and tells her to hurry up and come quick, this foreign woman is talking Burmese and it's worth listening to. In a loud voice a young boy is told to go and drive away the ox that is eating the paddy spread out on a mat in the sun. They will say by way of apology, "Don't let this bother you; go right on with your talk, we hear you." As you sing and talk, the crowd increases and in a little while they are quiet because you have gained their attention to your message.

MISS FREDRICKSON'S OUTDOOR MEETINGS

All preaching is very practical, dealing with the essentials of sin and salvation. They have no consciousness of a personal God, so fundamental truths have to be established. They understand broken law but know nothing of divine mercy or forgiveness for the offender. They listen eagerly to gospel preaching and are anxious to understand. Frequent interruptions and questions are to be expected. You are asked, "What works of merit did your God do that enabled him to become a God? Why is it He lives so that we cannot see Him? Why do you come to tell us about all this? Are you thus seeking merit? Since Christ is one, how could his sacrifice avail for more than

one? How could Christ take our sins upon himself?" A woman who for a few moments dropped the heavy burden she was carrying, asked, "Is this for a poor woman who has nothing she could offer to this God whom you say loves her?" Again one whose face shows unusual interest and a hunger for something better says it's the best thing he ever heard but that it couldn't be true. No people with such a message knowing it to be true could have kept it, we would have heard long ago; and he turns away. After a time we divide the crowd into groups for personal work. Those most interested follow us home for further discussion. Here we sit on the mat by our brown-faced sister and have a heart to heart talk with her. Many are the stories told by these heathen women of suffering, heartache, hopelessness and despair.

Seed-sowing is done in the street meetings, in house to house work, in the harvest fields while they are having their midday rest, on the steamer deck while traveling, and among those who are waiting for trains, steamers and boats. We never know what the results may be or when we shall see them. We talked for hours on a steamer deck to some men who were not specially interested but were willing to talk, that we might reach a woman who was interested but who wouldn't talk lest she lose merit gained by worshiping at the great pagoda at Rangoon. No word escaped her as she lay on her mat and feigned indifference. We afterward visited the village where she lived. She greeted us with pleasure, invited us to her home and called in all her friends, asking us to tell them the same things that we had told on the steamer. They listened for a long time, after which she served tea to the fifty or sixty people assembled. She bought and gave to each one a Gospel, asking them to give this "Law" careful attention as she herself intended to do.

We went to the threshing floor of one of the deacons in a village church, where oxen were treading out the grain. He stopped all the work and gathered the family and servants together to listen to our preaching. His son-in-law was one for whom we had long been praying, but he had shown no interest in Christianity though he was no longer an idolater. We had talked but a little while when he stopped us and said, "I have been considering for several years; for the last few months I have known my duty but I wouldn't do it. Now I want to give myself to Christ before the sun sets." He asked us to pray for him. Our preaching service was followed by a praise meeting in which this new convert joined.

A Buddhist priest while waiting for a steamer received some tracts from a missionary. He read them, knew that he could not answer the arguments there presented and was angry. Because of this, he hated the Christians and their literature. He left the priesthood and gave up his Buddhist books but always carried with him the Christian tracts, read them and reread them for several years, until at last the truth was accepted. He is now an ordained pastor.

Thus a seed of truth is sown. The hearers become awakened to their need which none but the Saviour can satisfy, and they come to Him; it may be in a short time, it may be years afterward.

These aristocratic Burmans when converted make Christians of character and moral backbone. They are earnest in their Christian life, interested in the salvation of others, and ready to give of their means and time for the evangelization of their own people. This is a time of unprecedented opportunity when they are not only ready but anxious to hear and are asking for the message. The harvest truly is great, but alas, how few are the workers when we hink of the *nine million* Burmans!

A TYPICAL RURAL HOME SCENE, WHERE LIFE IS EASY

A Day in Cuba

BY ANNA M. BARKLEY

The people in tropical countries rise very early in the morning, for if anything needs to be done morning is the time to do it. All the countrymen come in with their produce from the mountains, many of them leaving their homes at three o'clock in the morning. The mornings in Cuba are always fine. Even in the rainy season there are hours of sunshine in the morning unless a hurricane is in progress, so it is very easy to go about in the cool morning air.

Travelling out in the country towns I used to be very much amused watching the country people when they would open their houses in the morning. Old Spanish houses of the best class, also those of the poorer class, are arranged so that the animals belonging to the family, such as goats, dogs, cats, pigs and chickens are stabled in the rooms in the backyard, which are really a part of the house, and the entrance and exit for these animals is by the front door of the house. Often I have looked out and seen the doors opened in the morning. First would come rushing out a troop of goats, then the chickens, then the pigs would slowly come out, followed by the little naked children. After a few minutes the mother would come to the door with a cup of coffee in each hand and a bit of bread, and call the children to come. They would run to her, drink the coffee, take the bread, and go out again into the dusty street to play, and breakfast is over.

We would soon have our own breakfast, which consisted of very little more than the children had at the door, and then would start the day for a trip to the next village. Sometimes this was on the train, sometimes on a *carrate* or on horseback. There would be no roads once outside of the villages. A *carrate* is made of two large wheels connected with a heavy great stick of timber, and long poles in this timber extend forward, making not only the bed of the cart but also the shafts for the mule that draws it. For the bed of the cart there is a rope twisted to and fro about the sticks, a mat thrown on it, and that answers for springs, seat and all. The motive power is an old mule that had been condemned by the American government to any negro who would buy him. The passengers always sit on the heavy

stick of timber in the rear and ride backwards, like a French criminal going to execution. The driver and the mule invariably go to sleep and progress is made at the rate of one mile and a half an hour. The passenger's feet almost touch the ground and if he becomes tired he can stand up, and neither the driver nor the mule know that he has left the conveyance. On the cart the missionary puts all he needs for the trip to the next village. Sometimes the swamps and rivers are deep and there is great difficulty in crossing and caring for the supplies on the journey.

Arriving at the new station the first thing to do is to get at house-to-house visiting. Here we find people in ignorance of spiritual things. I find the people very hospitable in entering their homes. I have never been refused entrance and have always been treated with great politeness. It is in the house-to-house visiting that much of our most important mission work is done. Here we can explain more carefully and there is more time for the people to listen.

Then in the middle of the day comes a meal picked up in any place where the missionary can find it. Sometimes at a hotel where one can test what is on one's plate by the dogs and cats on each side, and again where you have to be careful and not be rooted out of your chair as the big hogs prowl about seeing what may fall to their lot.

In the afternoon comes the children's meeting. As soon as the public school closes the children come in for their sewing classes. These vary in different towns. In some they are very large. In some towns I have quite a number of young people who will come in for special lessons in some subjects. Also the young ladies' "What Can I Do" Societies and others of this kind are held in the afternoon.

At night comes the preaching service in which some of the native or American pastors always come to conduct the service. In these meetings we see those who are most interested for future house-to-house visiting. After the meetings are over, then it is time for sleeping. This is sometimes in one's own private bed, sometimes in the native houses, and very often a hammock is the only resting place after the hard day's work.

SAN LUIS (CUBA) CHURCH AND ITS THRIVING SUNDAY SCHOOL

A Personal Message from the Missionaries

THE outgoing missionaries who left this country last fall were asked to give a favorite verse of Scripture, or one that had been particularly helpful, with name, where going, and why—the latter in a sentence. The responses may come as a personal message to the churches, and they make up a testimony of no small value. We give them below:

Verse: God was in Christ, reconciling the world unto himself. (2 Cor. 5:19.)
Name: Ernest Neville Armstrong.
Where going: Burma.
Why? Because the people need the Gospel.

Verse: Matt. 19:29.
Name: Edward H. Clayton.
Where going: Hanyang, Central China.
Why? God calls every man to make the best possible use of his life.

Verse: Matt. 28:19-20.
Name: Mrs. Edward H. Clayton.
Where going: Hanyang, Central China.
Why? Because I want to help bring God's kingdom to earth by telling to those who have never heard the message of salvation.

Verse: As thy days, so shall thy strength be.
Name: Ruth Gilmore Hattersley.
Where going: Burma.
Why? The need at home and abroad.

Verse: Thou wilt keep him in perfect peace whose mind is stayed on thee.
Name: Linn Wheeler Hattersley.
Where going: Myingyan, Burma.
Why? Because the home church needs the inspiration of obeying Christ by sending me, and the native church is still woefully in need of leadership.

Verse: Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. (John 15: 13, 14.)
Name: Francis Howard Rose.
Where going: Jaro, Philippine Islands.
Why? Because I see more need there than here, and that there is no reason why I should not go.

Verse: I will bless thee and make thee a blessing.
Name: Gertrude Coombs Rose.
Where going: Jaro, P. I.
Why? To fulfill the command of Christ, who intended that his gospel should be a worldwide gospel and his disciples its worldwide messengers.

Verse: Philippians 3:13, 14.
Name: Theodore Volney Witter.
Where going: Madras, India.
Why? To share the riches of love in Christ with young men for whom He died and who without Him have no hope for this life or eternity.

Verse: 1 Corinthians 10:13.
Name: Mildred Nasmith Witter.
Where going: Madras, India.
Why? Because of the need and the anticipation of making a Christian home open to students of Madras.

Verse: Thy kingdom come.
Names: Rev. A. I. Nasmith.
Where going: East China.
Why? Because in foreign service I feel assured of the great blessing of a life of unusual usefulness.

Verse: Study to show thyself approved unto God, a workman that needeth not to be ashamed, dividing aright the word of truth. (2 Tim. 2:15.)
Name: Alma L. Tillman.
Where going: Shaohsing, East China.
Why? Because my profession (trained

nursing) can do more for God in China than in Philadelphia. The need at home is great, the need in China is vastly greater.

Verse: Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, he may give it you. (John 15:16.)

Name: Julia E. Bent.

Where going: Madras, India.

Why? A sense of deep gratitude for what Christ has done for me and a desire to help where the need is greatest takes me to India.

Verse: In nothing be anxious. I can do all things through Christ which strengtheneth me. My God shall supply every need of yours. (Phil. 4:6, 13, 19.)

Name: Alma G. Broadhead.

Where going: Kinwha, East China.

Why? Knowledge of the great need brought responsibility; every obstacle in the way was removed; gratefully, gladly look forward to service.

Verse: John 3:16.

Name: William Smith.

Where going: Impur, Assam.

Why? I have only one life to live and I want to invest that where it will be of greatest service.

Verse: My sheep hear my voice, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (John 10:27, 28.)

Name: Enid S. Smith.

Where going: Impur, Assam.

Why? Because the gospel of Christ means so much to me that I cannot help sharing it with those who need it the most and who have the least opportunity of hearing it.

Verse: John 10:27-29.

Name: Ward E. Bailey.

Where going: Central China.

Why? Because I know that China's greatest need is Jesus Christ my Saviour.

Verse: If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. (John 15:7.)

Name: Bertha L. C. Bailey.

Where going: Central China.

Why? Because China needs Christian homes.

Verse: Be strong in the Lord and in the power of his might.

Name: John A. Howard.

Where going: Midnapore, India.

Why? Because I want people in India to accept Christ as Saviour.

Verse: Wait on the Lord. Be of good courage and he shall strengthen thy heart. Wait, I say, on the Lord.

Name: Grace Lemen Howard.

Where going: Midnapore, India.

Why? To tell them the story of Jesus and his love and his transforming power.

Verse: For we know that all things work together for good to them that love God. (Rom. 8:28.)

Name: Joseph E. Tanquist.

Where going: Assam.

Why? Because of a deep-rooted desire from childhood, when I was also dedicated thereto by my dying Christian mother.

Verse: The Lord is my shepherd, I shall not want.

Name: Mrs. Joseph E. Tanquist.

Where going: Assam.

Why? Because I think it is the Lord's will.

Verse: And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. (1 John 5:14.)

Name: Edith M. Crisenberry.

Where going: Nowgong, Assam.

Why? A need known and felt, and an opportunity to meet that need.

Verse: I can do all things through Christ which strengtheneth me.

Name: Alice Stanard.

Where going: Jaro, Iloilo, P. I.

Why? I find the greatest need and therefore the greatest opportunity for usefulness in mission work.

Verse: In all thy ways acknowledge him, and he shall direct thy path.

Name: Leontine J. Dahl.

Where going: Shanghai, China.

Why? I want my life to count for the most for time and eternity.

1-2, MR. AND MRS. W. E. BAILEY; 3, ALICE M. STANARD; 4, A. V. MARSH; 5-6, MR. AND MRS. H. F. GILBERT; 7-8, MRS. AND MR. JOHN A. HOWARD

A Missionary College

LEARNING that among the missionary appointees in the Boston Conference there was a group of students from one of our Baptist colleges, the Editor asked for a group picture, which is given here, with facts furnished by one of the number.

To one interested in a study of origins there are several significant facts connected with the above group. Seven of them received their missionary impetus in one of our smaller Baptist institutions, Shurtleff College of Illinois.

Three of them, Mr. Howard and Mr. and Mrs. Gilbert are ministers' children. The grandfather also of Mrs. Gilbert was a minister, being a pioneer Free Baptist preacher of Ohio and Illinois. Mrs. Gilbert was a member of the Free Baptist Church as a girl. On graduating from college she taught for three years under the Home Mission board in one of our colored schools, Bishop College, Marshall, Texas.

Mrs. Howard comes from the Lemen family which gave so many Baptist ministers and leaders to pioneer work in the days when Illinois was missionary territory.

Mr. Bailey's boyhood church was at Lena, Ill. The Lena Baptist Church has been known as one of the weakest in years past, yet has given some half dozen ministers and missionaries to the kingdom.

It was the desire of Mrs. Bailey's mother that she might give a child to foreign work. That prayer was answered, for Mrs. Bailey is the third child to sail.

Miss Stanard has been a popular public school teacher in Illinois since her graduation from college four years ago.

Mr. Marsh, from London, England, like many of his countrymen has planned to secure a wide experience while studying in America for his life work. He has graduated from Shurtleff and Moody

Institute and has taken courses at Wheaton College, Chicago University Divinity School, and will spend this winter at Crozer, sailing in the early summer.

On Sept. 16th, the Shurtleff appointees enjoyed a luncheon and re-union at which Rev. Frank B. Cressey of Cambridge (Shurtleff '65) was the guest of honor. H. F. Gilbert acted as toastmaster.

Ever since Shurtleff was founded, the "Pioneer College of the West," she has been producing men and women. The missionary propaganda has had its due place so that among the lawyers, doctors and business men who claim old Shurtleff as their *alma mater,* there has always been a liberal proportion of her children who have carried the cross to foreign lands. The cause of Christ at home and abroad needs the small denominational college. Shurtleff was founded by that great home missionary, John M. Peck.

A "Madrasi Tickaghari"

How Indian Students Receive the Scriptures

By Rev. Frank H. Levering, of Madras, India

THE British and Foreign Bible Society is constantly on the alert to discover effective methods for giving the Scriptures to men. In 1873 the committee having in charge the work carried on by the Calcutta Auxiliary of the Society, asked the Government of Bengal to authorize the Director of Public Instruction to "assist the Committee to distribute English and Vernacular copies of the Bible to all government colleges and schools." The government **granted** the request. In 1886 the plan of the Society was so changed as to enable it to "put into the hands of every student" some portion of the Scriptures, and "into the hands of every graduate" a complete Bible.

From this beginning in Bengal the distribution of Bibles, New Testaments and portions of the New Testaments, to as many graduates and undergraduates of the Indian Universities as elect to accept them, has extended to every Province of

the Indian Empire. Last year, in all India, 8,200 Bibles, New Testaments and portions of the New Testament were distributed.

There are auxiliary societies in Calcutta, Madras, Bombay, Allahabad, and Lahore, in each of which cities is located one of the five Indian Universities. All the students who receive the degree of B. A. in India must pass the examination set by one of these Universities. The men who are newly entering the junior intermediate classes of the colleges affiliated with these Universities (and all colleges must be affiliated with one or other of them) may each receive a beautifully bound copy of the four Gospels and Acts. These men correspond quite closely to the freshmen in an American college. The men composing the junior B. A. classes (corresponding to the juniors in an American college) may each receive a copy of the New Testament. A graduate may receive a Bible.

At the proper time, after the examinations are completed and men have been passed to their new grades, the officers of the various Auxiliary Bible Societies send word to those who may become recipients of the books, telling them that they are available. Each one is asked to signify his willingness to receive the book to which the examination just passed entitles him. When the recipient signifies his desire for a book, a post card is sent to him, stating that his letter has been received and that the presentation of the card will insure him the book which is given to men of his grade. These books are specially prepared by the Bible Society, with a presentation page inserted. The following is the page from the Bible presented to graduates:

"On the occasion of his graduation at the University of —— this copy of the Holy Bible is presented by the British and Foreign Bible Society to —— for his careful reading and reverent study."

This year it was determined to follow in Madras the custom prevailing in the large centres in Bengal, assemble the students living in the city in one place, and make a dignified and formal presentation of the Society's gifts. Heretofore the practice in all South India, including the city of Madras, has been to send the books to the principal of the institution, and have him give them out privately. If a college is situated in a small town, and there is but one institution in the place, that practice is still followed.

The place selected for the presentation in our city was Memorial Hall. It is a noble building, built at the close of the Mutiny of 1857, as a manifestation of thankfulness because the Madras Army did not follow the Bengal Army into rebellion against British rule. There were many causes for the Mutiny. One of the purposes of its promoters was to crush out the beginnings of Christianity in India.

Last week the British and Foreign Bible Society, through the Madras Auxiliary, distributed the Word of God to a large body of non-Christian students, in a hall built to keep in memory the failure of the effort to stop the Bible's work.

The members of the General Committee of the Madras Auxiliary Bible Society and the professors of the several colleges in Madras occupied the platform. The audience before us was made up of about 450 young men, 90 per cent. of whom were Hindus. By Hindus I mean men who do not profess the Christian religion or belong to Christian families.

There was an address, and the speaker was Mr. Carter, the General Secretary of the Y. M. C. A. for India. A nobler exaltation of Jesus Christ, as a leader and the Saviour of the world, it has never been my privilege to hear. With courtesy and yet with courage and boldness he presented Him to them as the "One altogether lovely."

There is power in such an audience. A generation hence some of those who sat in the body of the old hall will be in positions of power and influence. Experience will not let us conclude that all of them will decide to follow Christ and turn their backs on the idolatry of their fathers. Some, doubtless, will profess Christ. Certainly most of them will take their places in the world with their thinking and their conduct strongly influenced by the principles of the Saviour of men.

Just Between Ourselves

Striking the Popular Chord

JUDSON arrived in Rangoon July 13, 1813. Toward the celebration of the Centenary we have been turning our attention since our April number. The deputation from this country will see, and on their return will report, some of the fruits of our work. The Campanile, occasioned by Dr. Hill's articles in our pages, has expanded and like Aaron's rod has budded. Dr. Coles has added $2,000 to his gift wherewith to install in the graceful memorial tower both a clock and Westminster chimes. The Campanile will accordingly be amplified and made even more picturesque and striking. The tablet given by Dr. Coles at an expense of $500, to mark the place in Salem of the ordination of Judson and Luther Rice and their associates (which sprang out of Dr. Hill's article in our April number) now nears the time for unveiling with appropriate ceremonies. Besides the gifts, letters from all parts of the field indicate that the articles have been received with unusual popular favor. We print a single letter to show how what we have published has been approved:

Hsipaw, N. Shan States, Burma,
10th November, 1912.

THE REV. JAMES L. HILL, D.D.,
Salem, Mass., U. S. A.

Dear Dr. Hill: You do not know me and I do not know you. That is neither here nor there. You can write and I can read. You wrote an article, story, inspiration or whatever you may wish to call it—for that Full Moon called MISSIONS. I read it. That was one of the finest things I ever read.

Who dips his pen in morning light,
And writes in music sweet and bright,
Should scratch away with all his might.

Any Christian man that can make such a graceful use of his pen as you can ought to make a large use of it. I refer to the article, "The Seven Immortals" of Salem. Most cordially yours,

W. W. COCHRANE,
Missionary of the A. B. F. M. S.

Personal Notes

Rev. E. M. Lake resigned the pastorate of the Second Baptist Church in Lawrence, to take effect January 1st. On that date he became General Superintendent of Missions for Michigan, under the new constitution adopted by the State Convention at its last annual meeting. He will have charge of the one collecting agency which is to receive and turn over to the various missionary organizations included in the state budget the contributions of the churches, Sunday schools and young people's societies. Mr. Lake has been in Lawrence since 1905, and has proved a wise and able leader in church and community. His headquarters will be in Detroit, where he may be addressed at Woodward Avenue Baptist Church House.

Rev. James E. Norcross, who has been the Home Mission Society's District Secretary for New England since September, 1908, has resigned that position, and accepted the pastorate of the Shady Avenue Baptist Church of Pittsburgh, Penn. Mr. Norcross has given himself assiduously to the work of cultivating the benevolence of the churches, and his service has been greatly appreciated. Good wishes will follow him in his new field. While beginning his pastorate on Sunday, December 29, he will continue to look after the New England office until the close of the fiscal year.

Human Documents

Letters like the following have the human touch in them and witness to the value of Christianity in the life:

To the Editor: Dear Sir—Please extend my subscription for another year. I think that will be as long as I shall need it, for I am now in my ninetieth year, and not very well. Of course I can't expect to stay here much longer.

This is followed by a verse concerning the prepared mansions and the servant waiting for the home call. In such old age are the springs of eternal youth and life.

THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY

Secretary W. T. Stackhouse, D.D.

OUR OBJECT: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The Cleveland Campaign

BY SECRETARY STACKHOUSE

THE time between Nov. 29th and Dec. 20th was given to our Campaign in Cleveland. The first meeting was held on Nov. 29th, when over 700 men gathered at the banquet in the Chamber of Commerce Building. This was a wonderful meeting. It was a history-making, record-breaking assembly of the Baptist men of Cleveland. It represented every Baptist congregation in the city, and all the men of some of the congregations were present. One church reported 104 per cent of its men present. It was one of those meetings where men feel that they are facing great issues; and are glad of the opportunity to take their places in meeting their share of the responsibility involved. Mr. Ambrose Swasey was the chairman, and his presence, together with his earnest words before that magnificent company of men, did much to lift the meeting to the highest point of success. The principal address of the evening was delivered by Dean Shailer Mathews of Chicago. He was followed by the writer, who discussed the aims of the Laymen's Movement, and threw out the challenge to the Baptist men of Cleveland, that they set the pace for the Baptists in all the cities of America by raising their missionary contributions to what will reach or exceed ten cents per member per week for the entire membership of the city.

It would be impossible here to do justice to the address of Dr. Mathews on this occasion. To publish it in full even would not do him justice. One must hear him. Some of us who had heard him on other occasions knew what to expect; but it seemed to us that he excelled himself. His review of Christian history, his grasp of present-day happenings, his survey of world needs, his emphasis of the truths of Christianity as the greatest agency for the meeting of world needs, and his forceful appeal to the Christian men of the hour to cooperate, labor, and sacrifice for the redemption of humanity, will never be forgotten by that body of interesting and interested Baptist men.

Following the addresses, resolutions of a very definite character were offered to the meeting, and after several short pointed speeches by leading men in support of the resolutions, they were unanimously adopted and commended to the churches for consideration and further action. This was but the beginning of the campaign.

The local committee, of which Mr. Swasey was the chairman, had been at work for about two months, and Rev. S. D. Bawden, our executive secretary, had given a full month in preparation for this campaign.

From two to four meetings were held in each church by the teams that were organized, and an Every-member Canvass was undertaken in each congregation following these meetings.

Eighty-five meetings, in all were held during the twenty-two days of the campaign. The Cleveland force of workers was assisted by the following brethren, beside those already mentioned, from outside the city: Dr. Haggard, Dr. Barnes, Dr. White, Dr. Rose, Dr. Stanton, Dr. Lynch, Dr. Kaiser, Dr. Taylor, Mr.

Mornay Willams, and Mr. Henry Bond. The two brethren last named are Laymen, and they are men of whom we are justly proud, and for whom we are devoutly thankful. These men gave one week each out of their valuable time at their own expense to this campaign. The fact is their presence and services in Cleveland were only a part of their annual program. They are doing this thing frequently. They are both active business men. Mr. Bond is now president of the Northern Baptist Convention, and Mr. Williams, who is one of the foremost lawyers of the city of New York, is President of the Baptist Laymen's Missionary Movement. The able addresses and splendid services given by these men and others already named, were greatly appreciated by the Baptist people of Cleveland.

And what shall we say of our pastors in this great city? We knew some of them before our campaign; but our daily conference with them at the Chamber of Commerce, and our association with them in their churches, greatly impressed us with the ability and consecration with which they are giving themselves to the Master's work in Cleveland. It was indeed an inspiration to us to know and work with them.

Rev. C. A. Brooks, the Secretary of the City Mission Society, did fine service throughout the whole campaign. He generously placed his office at the disposal of Mr. Bawden and the other workers, for which we record our thanks. Mr. Brooks is doing a great work in Cleveland and is loyally backed up by his brethren.

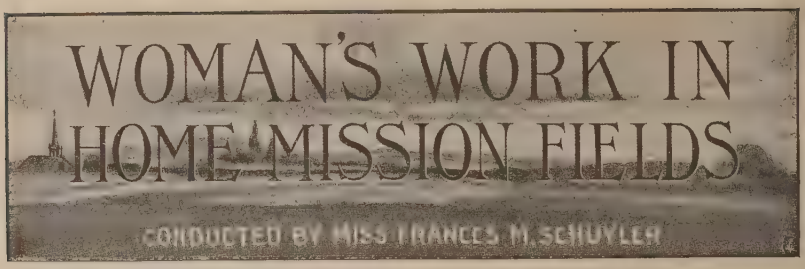
But what of the results of the Campaign? It is too early to tabulate the returns. We had hoped that all the churches would have been able to report more fully at the closing meeting on the 20th, but the time for the canvass was too short for all the churches to make their work complete, and gather the full returns. Moreover the temporary illness of the General Secretary during the last week of the Campaign broke into the program badly.

It was not the privilege of the writer to attend the final meeting, but we give herewith a quotation from the Cleveland *Plain Dealer* concerning that meeting:

"Cleveland Baptists closed their 22 day Stackhouse Campaign with a meeting last night that filled the Euclid Avenue Church. Reports showed that the Every-member Canvass designed to raise the annual contribution for benevolences to an average of ten cents per week from each member, so far has reached only 23 per cent of the Cleveland Baptists. That 23 per cent already has pledged more than the total contribution to benevolences last year which was $31,209. Carried out on the same percentage basis the annual offering will be almost tripled as a result of the campaign, and will more than reach the standard set. The canvass will be continued until it has reached every member of the 26 churches participating. A banner was awarded the Swedish church for having the largest percentage, 74 per cent, of members contributing; and another was awarded Antioch church for having the largest average increase per member—337 per cent. . . . . In an all day meeting yesterday of representatives of five Baptist Associations it was decided to apply the Stackhouse campaign methods to Ohio, and to begin a State-wide campaign."

One church with 128 members reports the number of pledged subscribers increased from 16 to 101 for local work, and from 16 to 82 for benevolences. This increases the amount pledged for local work from $11.89 to $15.04 per member, and from $2.67 to $4.74 per member per annum for benevolences. Another church of 358 members shows an increase for benevolences from 37 cents to $1.62 per member per annum. Another shows an increase from $1.85 to $3.60 per member. Another from $1.78 to $4.07 per member. Another church with 288 members shows an increase for benevolences from $3.87 to $7.27 per member per annum. This certainly is very encouraging. We hope to give a fuller account of results at a later date.

We are confident now that Cleveland Baptists will exceed the Laymen's Missionary standard. This will place them in the front rank in missionary giving, and will show what can be done in every other city, if united, organized effort is made to complete the Every-member Canvass.



Our Financial Situation

BY MRS. EMMA C. MARSHALL, TREASURER

AS our fiscal year draws to a close anxious inquiries are reaching us in regard to the condition of our treasury.

Our total budget as approved by the Northern Baptist Convention is $213,034, and an examination of our financial statement in this issue of the magazine will show that a large amount of money must come in before March 31 if we are to close the year without a deficit.

We have faith in our constituency and believe that the amount expected from churches, young peoples' societies and Sunday schools will come to us before the close of the year.

Over $20,000 called for in our budget we were unable to apportion and we must look to individuals for this amount. Up to this time something less than $5,000 has come to us in personal gifts. Here is an opportunity for special thank offerings for blessings that the Father has bestowed upon us during the past months. Are there not many who in this time of prosperity will be glad to make a special thank offering as an expression of their gratitude for blessings received?

"Now ye have consecrated yourselves unto the Lord; come near and bring sacrifices and thank offerings to the house of the Lord."—2nd Chron. 29: 31.

"For all the worth of living
Is loving, hoping, giving.
Love survives the breath;
Hope grows strong in death;
Gifts thy God returns to thee
With increase through eternity."

Paragraphic

Miss Ina Shaw, a former valued principal of the Baptist Missionary Training School in Chicago, has accepted the appointment of the Board to become the District Secretary of the Middle West, with headquarters in Topeka, Kansas. Miss Shaw's charming personality, her broad culture, her knowledge of the work of the Society, and her keen interest in the cause she represents, combine to make her appointment especially promising for the future of home mission work. Miss Shaw's many friends wish her abundant success in her new field of labor.

Mrs. S. F. Stewart, a general worker who spent several days at headquarters in December, attended the board meeting on the 17th and gave an interesting report of her work. She is at present making Wisconsin the field of her operations.

The board unanimously voted to endorse the action of the Women's Home Mission Council in seeking to inform the members of the National Educational Association in regard to the evils of Mormonism before their next meeting in Salt Lake City in July, 1913.

Miss Sandra Erickson, now stationed in San Francisco, California, has been transferred to New York, to work with the Finnish people of that city.

The generous offer of Dr. Ira E. Price for the endowment of the Training School library has been instrumental in gaining another conditional offer of $250.00 for the same purpose. We trust the interest already stimulated in this enterprise may gain in intensity until the desired sum of $2,000 has been contributed.

Difficulties and Opportunities in Work With Russians

BY EMMA L. MILLER, LOS ANGELES

The work has had many encouragements in spite of the hindrances. We are making more progress with the mothers who come to the night school, though there are but few of them. When we started this branch of the work for men I did not intend the women to come on Monday nights and told them so, but there has not been a Monday night since that we have not had women present. I have been greatly encouraged by the faithfulness of the teachers. There are three that come to teach the women. The young teacher for the men is doing well and is a good worker. He comes every night and we pay him for his services. The Convention Board pays him $5 a month and I became responsible for $5 a month also. His wife will come quite regularly, I think, and she is much interested. One of the teachers is a dear little woman who attends Temple Church, but was not, at the time I engaged her, a professing Christian. I have had several talks with her and some time ago she told me that she felt she was a Christian and was wanting to be baptized but was waiting, hoping that her husband might come with her. I could not visit her often and so wrote her a letter one day about two weeks ago. When she received the letter it was Thursday and so too late for her to be received into the church at the prayer meeting, but she decided at once that she would not wait any longer and went that day to have a talk with Dr. Brougher. He told her that she could be received at the Sunday morning service and be baptized that day and so she came a week ago yesterday and is very happy over it. She has been one of the teachers of the Lettish girls in the night school ever since it started. She has been deeply interested in them. Mrs. Storms, the leader of Circle No. One in the Temple Church, wants to secure the workers for our women from her circle. Three of them are now members of it and she has visited the school and was delighted with it. I have never taught women of a foreign nationality more interesting and eager to learn. The greatest trouble is to get hold of them and get them to face the opposition and overcome the hindrances in their way. There are ten members in the men's class and we have five children who come quite regularly. One young man in the night school interests me very much. He speaks quite good English and often visits our Baptist man, Mr. Molokonoff, and talks with him. His father is a stern man, a Molokan of the hardest type, and has done everything possible to prevent his son from coming under the Baptist influence. He has threatened to keep all the money his son has given him—for although he is a married man he gives his father all his earnings—and has even threatened to beat him if he does not stop coming to the Baptist meetings. The wife of the young man has been just as bitter against her husband for coming as has the father. I knew how things were at the home and have refrained from going there until recently. The first time I went I was pleasantly received by the wife and two sisters who live with them and finally the wife and one sister have come to the night school. They are quite delighted with it. One of the girls is a cripple and has had limited opportunities and she cannot go away to work, so I hope to have her regularly in the school. The Sunday morning prayer meeting that has been held in a home for three months or more we have taken now to the chapel, hoping that some more may be induced to come.

A meeting of all Russians of all beliefs (and there are many among them) has been held now for six weeks on Sunday afternoons, and it has been largely attended. At this meeting a topic has been chosen for discussion and everybody has had a chance to tell what he believed about it. It has always been a Bible subject and there has been the greatest variety of beliefs discussed. The Baptists have had a chance with the rest and they have improved it well. Yesterday at the close of that meeting the people were asked to stay to a Baptist meeting and quite a number stayed. They had asked me to be present and play the organ and so I did. This is the first time that many of these people had heard an organ in a church meeting. The "Holy Jumpers" do not believe in

music in church and some of them are opposed to it in the homes. One of the Baptist men spoke on the subject of conversion and the new Christian life, another spoke against prayers for the dead (in which many Russians believe) and another spoke on the subject of baptism. They had a stirring meeting. At the close a man in whose home I had never been, invited me with some of the Baptist people to come to his home and drink tea. This man used to come to our meetings but when his wife came from Russia a few weeks ago she brought word from his mother in Russia that he should not go to the Baptist meetings, any more and since that time he had not been present until yesterday. We are now having trouble with infantile paralysis in the city and it is getting so serious that all meetings for children have been forbidden. Many Sunday schools were closed a week ago yesterday and yesterday I presume there was not a Sunday school in the city. I have had to close the industrial school also, but will keep up all the other work. There are no cases in our district, but there is no telling when there may be, and the authorities would not make an exception of our schools although they were small. Yesterday I was at the chapel for three hours and as the children and others came we had a meeting for a few men and women, and then I spent most of the time in talking with two or three at a time and then sending them home. In the afternoon I went to the dedication of the Spanish chapel. It is fine.

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On the Wing Through Idaho

BY FREADA A. GOEBEL

Upon my arrival at Arco, a town with a population of about five hundred, I found a small Sunday school but no other religious service of any Christian denomination. A visit to the Wood River field showed a destitution of religious work there also. At Glendale, where never before had religious services been held, I conducted them for three Sundays in succession. There are no regular services at Spring Creek. For months there have been none at Belleview or Picola.

Immediately upon the arrival of the missionary, arrangements for services are made, and I have found that in most places the people are ready to help with the work of upbuilding their church and the Kingdom, and are glad when they find that some one cares enough about their work to give them help. As a rule it is lack of leadership which keeps the church from prospering and the cry all over is "Send us some man who will stick to his job and who will lead us on in the work." Some cold, indifferent and discouraged members have been found, but usually these, too, have taken new interest in the work and show a determination to go forward. Those outside the church are surprised at the appearance of a young woman worker, but, after learning her mission, give her a cordial welcome and are often willing to lend a helping hand.

With the exception of one town, our meetings have been well attended, and as the missionary stands before her audience her heart aches for those who seldom have the opportunity of hearing a sermon. Prayer meetings seem rare in most communities. In one place with two churches, I was told that in neither of them had there ever been a regular weekly prayer meeting. One was started and the people are anxious to keep it up because of the help and strength that has come to the church through united effort in prayer.

In one town we found a family of nine children, none of whom had ever been to Sunday school. In another town a family consisting of father, mother and seven children were living in a granary with one room, 10 x 12 in size. These children had never seen a Christmas tree. They could not go to church because they had no warm clothing. Can you picture the joy that filled the hearts of these little ones when the presents from the little Baptist Sunday school arrived! Even though our churches have no large membership they can do a great deal toward giving joy to the poor and needy.

From a number of places the call has come, "Come and start a Sunday school for us. Can you not give us a service?" We cannot supply all. It is not in our power to give the Gospel to those who

ALICIA LAZO AND HER CLASS IN THE INTERNATIONAL SCHOOL, MONTEREY

are longing to hear. Requests for services have come from Tikma, Fish Creek, Gilmore and a number of other school districts. What shall we as Christians of Idaho answer when we are accused of withholding the Word from those at our very doors?

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Monterey, Mexico

BY BEULAH B. HUME

When we closed school last year we hoped to have a larger and better building before beginning work again, as our plans for improvement depended on this. Just before opening time we secured a very suitable building with six rooms and two large playgrounds, issued our "Bases Organicas," had the promise of assistance in the purchasing of a typewriter for the boys of the sixth grade, permission of the Society to purchase new furniture for the fourth, fifth and sixth grades, and had added two new teachers to our teaching force and also a sixth year course. With grateful hearts we visited many families, leaving a copy of our prospectus.

School opened with an enrollment of 137. Last year there were 87 and the year before that but 37 the first day. The enrollment has now reached about 200. The rooms are overcrowded. We hope some day to see the International School occupying a large modern school building.

I am very much interested in our daily Bible classes. Besides our morning devotional exercises and the splendid weekly talks by our pastor, we now have in each department a daily Bible class. Many of the children have purchased Bibles and take great pleasure in bringing them to the chapel exercises and finding the passage read by the leader. In the examination many of the children of the first year named all the books of the Old Testament. They are learning the names of the books, the history of important Bible characters, and the texts. One boy from a Catholic family, on the first day in school, hearing the teacher tell the pupils to get out their Bibles, asked what she meant by "Bible." A few days afterward he came to me with forty cents and wanted to purchase a Bible and asked me to tell him what we meant by "chapters," and where the names of the books were to be found. Another boy, one very rainy day, came to school early in the morning with forty cents and said his father had sent him to buy a Bible. We supposed that he could not go

to his work on account of the rain and had sent for the Bible to read that day at home.

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Palma Soriano, Cuba

By Mary C. Nicholas

Miss Wakeman and I reached Antilla October 14th, having been nine days on sea. From Antilla we came by train to El Cristo and were graciously received by Mrs. Moseley. We remained here three days visiting the school of which we had heard so much. Miss Wakeman and I came to the parting of the ways when our train reached Palma Soriano, she going on to Manzanillo.

Palma Soriano! My first impression? Mud! But soon I realized it was not healthy to look down and so turned my gaze upward and lo, such beautiful skies! The splendor is far too great to express in inadequate terms.

My home is with Mercedes Grané, the native missionary, and her mother. The first few days after my arrival were spent in purchasing the necessary articles to furnish my room, and in receiving the callers who came to meet the long expected teacher. I was much amused by the curiosity of the people, especially of the children, for at almost every hour in the day they were peeping in at our door.

The building rented for our work was under repairs, and it was not until November 4th that we were able to open the school. At present I am teaching the English classes, and also those in arithmetic, drawing and penmanship. The other classes are taught by Senorita Grané, Senorita Sigas, and Senor Sigas.

We have already been gladdened to see the interest which our school children are taking in the Sunday school and in the coming Christmas feast. At times I feel as if I'd like to get out and do the house-to-house visiting and other regular missionary work; but the longer I stand before these children under our care for five days a week, the more I am impressed with the sacredness of the task God has given us as teachers to do.

ONE OF OUR CUBAN SUNDAY SCHOOLS AND SIMPLE CHAPELS

Notes From the Fields

MEXICO CITY, MEXICO

It is thirteen years since I enlisted under the banner of the Lord Jesus Christ, and ten years since I received my commission from the Society. I feel that it is an honor to work under such auspices. Although I have had troubles and difficulties manifold, yet with the help of the Lord I have passed through them successfully. It is with joy that I tell you of the baptism of two persons and the acceptance of nine others as candidates for admission to the church after baptism. May God, indeed, have added them to His fold.

LUZ HEATH.

ELLIS ISLAND, NEW YORK

How many thousands of people have come and gone, how many opportunities for good have been presented, how many lives made brighter, how many smiles been brought to tear-stained faces in the five years I have been permitted to work among my beloved people here at the landing place, is known only to our God. This is a happy work and we missionaries love the people with whom we labor, and this makes the days fly rapidly away.

The work is very much the same from year to year but it seems to me that there has been an unusual number of children recently passing through the island, or staying with us as "detained." Most of these are tiny little ones—very young babies, often not more than two or three months old—so pretty and sweet. It has been an especial privilege to show the young mothers how to keep their children clean and comfortable. Many have not the slightest idea how to dress them, or how to keep the little bodies sound and healthful. One woman who is waiting for her husband to come from the hospital, has a beautiful baby daughter three months old. When she came in I noticed a peculiar odor although the child was as clean as it could be. I took the little cap off its head and discovered the cause. I called the mother's attention to it and she replied that the covering was its "brain protector." I explained very kindly that it was injurious to the baby's health, and I put vaseline all over the scalp, keeping it on for two days and then, after a good hot bath, the head was clean and the baby looked much better. The mother admitted that my treatment had wrought a great improvement and now she bathes it every day, carefully washing the little head also. These women are so glad to have us show them how to do things, as they should be done, and it rejoices our hearts to be able to help them.

MRS. MARIE COLTORTI CONVERSANO.

AMONG GERMANS IN NEWARK, N. J.

Many changes have taken place since last year. Instead of two fields there will be one in future. The church has sold its property and united with the mission, where all our meetings will be held until a new building is erected in some other part of the city. Both pastors who were on the field at the beginning of the year have gone elsewhere. Our new pastor, Rev. R. Hack, seems to have won all hearts. Our hopes are high for the future of the work. The two Sunday schools have been united and we now have an average atendance of nearly 300. There are many difficulties to meet, as both church and mission had complete organizations of their own, and now every effort is made to unite them so far as possible. In our sewing school the average attendance has been between 35 and 40. This is not a large number, but is all I can take care of, as I have not been able to enlist other helpers in the work.

HANNA RAPPUHN.

TAUNTON, MASS.

It has been a joy to have some of our French women ask such questions as, "What do they mean by saying 'Ye must be born again,' 'I am the Bread of Life'?" and "What do you do with the Virgin Mary in your church?" All these questions give me the opportunity to explain the simple teachings of our Lord Jesus. We regret very much the departure of our French pastor, Rev. A. Ribourg. He was very much liked and made the truths of the Bible plain, showing clearly the difference between the teachings of the priest and of Christ, yet none seemed to take

offence. Our sewing school has been well attended this year. Thirteen different nationalities are represented.

BERTHA A. NICOLET.

ST. LOUIS, MISSOURI

There are many persons who hold the opinion that children under six years of age cannot understand the teachings of God's Word. About three weeks ago a little girl came to our Sunday school and had been most attentive. Last Sunday we were singing that little hymn the children love so much "I am so glad that Jesus loves me" and little Annie stood up and with uplifted hands and shining face she said "Jesus loves little children and Jesus loves me." The effect upon the children was most marked. I am sure this child really understands what it means to love Jesus. ANNA W. REYSEN.

FARGO, SOUTH DAKOTA

Jettie Jensen, of Fargo, South Dakota writes: "We have started an industrial school, with from 30 to 40 each Saturday. The girls are busy making fancy work for Christmas presents and the boys are taking manual training. With each Bible story we tell, a Bible verse is taught in alphabetic order. Our Juniors are all doing well. House to house visitation has not been fruitless, for several have sought and found the Saviour right in their own homes. As a church we are thankful to God for our young pastor and his wife, who are so much interested in all lines of missionary work. My little Sunday-school class numbers up to thirty. Last year I was elected secretary of Women's work in our Norwegian State Conference; many letters have had to be written during the year. Every Sunday afternoon we spend at the county jail, singing gospel songs and telling the story of Jesus. This year has meant so much to me in trying to help others."

WHAT THE GRADUATES ARE DOING

Miss Jewett, of Hartshorn Memorial College at Richmond, Va., took a trip to see what some of the graduates were doing, and describes the result as follows: One was preparing for the county exhibition for work in manual training, and was superintending her little girls in the work of making aprons, bags and other articles. As the school board make no appropriation for this, she furnished the material from her own slender salary. She took me to call on another Hartshorn graduate who of course was not expecting us. We found her in a pretty two-story cottage tastefully furnished. Three members of the family were ill, and I noticed how clean the sheets and bed-clothing were, how inviting all the appointments. This girl is not teaching at present, but raising vegetables on the four lots of land which she herself has earned the money to pay for. She keeps poultry also. She told me what an influence for good in the community the little school-teacher is.

A cut across fields brought me to the second schoolhouse where two of the Hartshorn girls are teaching. One was hearing the ordinary branches, while a second was teaching boys to renovate old chairs by re-caning and varnishing them, a branch of industry she had learned in some summer school. Upstairs was a neat kitchen, where the young woman teaches cooking to the older pupils, the entire funds being furnished by patrons and friends. This indicates the kind of service the graduates are rendering.

A SIGNIFICANT TESTIMONY

The following remarks were made in regard to another woman who has become a Christian during the past few months. "She is better-looking since she became a Christian; is more particular about her clothes and those of her children; and speaks and prays more intelligently." The woman referred to attends every service of the Church regularly, and we hope soon that her husband will be reached. Instead of bitterly opposing Christianity as he once did, his whole attitude has changed. One of our most timid women whom we feel lives close to the Master, speaks in glowing terms as to the inspiration and help received from our Missionary meetings and from the Sunday-school sessions.

YOUNG WOMEN'S SOCIETIES

Los Colegios Internacionales, El Cristo, Cuba

BY MABEL V. YOUNG

This year finds me in the little town of El Cristo in charge of the girls in our boarding school. We have 56 girls and 65 boys as boarding pupils, and 43 boys and girls as day pupils.

El Cristo is beautifully situated among the mountains, about twelve miles from Santiago. It is pleasantly cool and a very attractive place. Our rose garden beside the girls' building is a continual joy, for even now in December, while most of you are shivering with the cold, we are having green grass, sunshine and flowers.

The days are very full. At 5 a. m. the rising bell rings and at 6 the students go out for half an hour of exercise. At 6:30 we have chocolate or coffee with bread and butter (the only meal at which the latter article is served). At 7 is the first recitation, and at 8.10 we have chapel service for twenty minutes. After this the rest of the morning is taken up with classes until 11, when everyone marches to the dining-room, ready for the noon meal. The afternoon classes are from 1 until 3, then the girls are free to romp and play, which they do with the enthusiasm of a cooler climate.

Among the regular classes each week are two half-hour Bible classes, so that although many pupils come from homes where the Bible is an unopened book, when they finish the course here their knowledge of the Bible would compare favorably with that of our American boys and girls. On Saturday evening the boys and girls have a Christian Endeavor meeting of their own. In this, the six young men who are studying for the ministry are a great help. On Sunday everyone attends Sunday school in the morning and church in the evening.

Several girls are taking the Normal Course and on graduating are very likely to become teachers in our primary mission schools, as several have already done. These girls have proved their worth as Christian teachers wherever they have gone. Three of our older girls were baptized a few weeks ago and two more desire baptism. One is a former pupil of mine from Ciego de Avila and I feel sure she is a true Christian.

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An Indian Birthday Party at Saddle Mountain, Oklahoma

BY GERTRUDE MITTHOFF

It was an ideal Oklahoma day, bright and balmy. I had been invited to my first Indian birthday party and rejoiced in the perfect morning. The hostess was a lovable little girl of three years, the daughter of Christian Indians.

As I approached the house, I found the guests gathered in the yard and on the porch, presenting a truly festive appearance. In the large arbor the tables had been set for dinner, the arrangement of the many colors used in decorations showing the artistic temperament of the Indians. Knowing nothing of the custom of these people in celebrating their anniversaries, I had expected to spend the day in a social way, and was consequently surprised when the father of the little girl requested a Bible lesson after dinner. In responding to the request the Master's words came to me, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

As we sat together in the arbor, I told them of the Saviour's great yearning love for the children. Then the relatives and friends bowed in earnest prayer before God. Out in the warm sunshine the little child romped with her playmates all unconscious of the petitions offered for her, but I believe that He who called the little ones to Himself will hear the prayers that went up that day and will make her a blessing to her people. There was

nothing forced about this service; it was easily and naturally done and then they turned again to their merry conversation.

As I looked into the faces of these Indians, my thoughts went back many centuries to another joyous event: a wedding in Cana of Galilee when "Jesus also was bidden." May we not learn a lesson from these people whom we strive to teach? I thought so, as I drove home through the mellow light of the late afternoon. I had been impressed with the beautiful simplicity with which He whom we love and serve had been acknowledged and honored.

My first Indian party had been more than a mere pleasure, and I knew it would continue to live in my heart as a sweet memory.

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"Enduring Hardness as a Good Soldier of Jesus Christ"

BY LILLA SAWYER, PITTSBURGH

Since my last letter there have been many things to bring both joy and sorrow to the heart, but I know our Father is wise in all His doings and I want to say with the Psalmist. "O Jehovah, how manifold are Thy works! In wisdom hast thou made them all."

Recently several of our little ones have "received communion" in the Catholic church. This has brought them into closer relationship with the Catholics and hence has also made them much more timid about coming to our Mission. Yet it is not their own desire to stay away. Many feel as one little girl said, "Miss Sawyer. I wish I did not have to get communion in that church, though the priest says I must. But my heart is Baptist just the same." And there are some who are afraid to come in because of the boys who are watching them for the purpose of reporting them to their teachers. Even in one of the public schools, where most of the teachers are Catholic, the children have been threatened with punishment if they come to the Mission. One little girl was brave enough to tell her teacher that she was allowed to come and that she is going to be a missionary some day.

A little more than a week ago, our Italian Mission had its picnic. When I told the children we were to have the picnic the following Saturday, several little ones in their prayers thanked God "for the picnic we are going to have next Saturday." God gave us a beautiful day and a good time. The dear friends in the Shady Avenue Church supplied food and carfare, and some of the young ladies came and served the lunch.

At the picnic we had several contests, one of which was repeating Bible verses. Many kept on until they had said thirty or more verses, but two went way beyond. They decided to stop when one had reached sixty-eight and the other seventy verses.

Won't you pray that these verses from God's own Word may soon spring up and bear fruit for His honor?

MISS MARY MEEREIS AND MRS. PAULINIY, SLAVIC WORKERS IN RANKIN AND HOMESTEAD, PA.

A PAGE FOR THE LITTLE FOLKS

The Baby Band

2969 Vernon Avenue, Chicago.

My Dear Baby Band Children:

Have you seen the new invitation card that you babies can use in getting new names for your band? It is pink to match the other printed matter that goes with your department. Here is the black and white reproduction in Missions. It was to have been printed last month, but you did not find it because the Christmas mails were too full of presents, and so the pictures did not come in time.

This beautiful little girl by the chair has her picture on our Baby Band Application blanks, for which we hope your mamma will send, if she has not done so already. Older girls can cut out the dolly below, and color it very attractively for you.

THE WORKERS' DEPARTMENT

Interdenominational Day of Prayer

The programs for the Interdenominational Day of Prayer for 1913 are ready and may be procured by applying to the literature department of the Society, 2969 Vernon Avenue, Chicago, Illinois.

The topic for this year is Our Country—God's Country. The program is arranged preëminently for prayer. The various subdivisions are: Under our Flag, National Problems, and The Final Solution.

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Training School Items

Mrs. A. E. Reynolds, Principal, spent the Christmas holidays quietly at the school. Mr. Reynolds, who was seriously ill in the early winter months, is greatly improved in health.

Miss Emily Mae Sedgewick, of the faculty, spent her vacation in Martin's Ferry, Ohio, with her family and relatives.

Miss Edith Culver, of the Department of Domestic Science, enjoyed a visit of several days with her parents in Grand Rapids, Michigan.

About fifty-six students remained at the school during the vacation period, not one of whom gave evidence of homesickness. The delightful ministry to the families represented in the industrial schools, the fine dinner on Christmas Day, and the beautiful tree in the girls' parlor with its unique trimmings and accompanying ceremonies, and the delightful fellowship, all ministered to the pleasure of the recreation time.

The regular work of the term is progressing steadily and it is a busy household at 2969 Vernon Avenue from the early morning hours until the retiring bell rings at ten o'clock at night.

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Mission Study Outline

MORMONISM THE ISLAM OF AMERICA. CHAPTER 2

Bible Quotation: Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.—Eph. 5: 6.

Scripture Reading: Deut. 6. God's command to Israel to remember and to teach the children His statutes and commandments.

Prayer: That we may have light from God rightly to interpret the Bible and that we may consecrate ourselves to the task of spreading abroad the knowledge of the Scriptures.

THE SACRED BOOKS OF THE MORMONS

The Mormons recognize four authoritative Books: Our Own Bible, The Book of Mormon, The Book of Doctrine and Covenants, The Pearl of Great Price.

Their attitude toward our Bible is that it is good as far as it goes; that it needs explanation, is incomplete, incorrectly translated, has lost many of its original books, its meaning is frequently twisted and garbled, and it is untrustworthy.

The Book of Mormon is founded upon the "Golden Bible" said to have been found by Joseph Smith, Jr., inscribed upon golden plates.

Note the character of the man whom the Mormons claim God had chosen to be his "Seer, Prophet, and Revelator of Truth."

1. He was the untrained, illiterate son of superstitious, intemperate, immoral parents; an indolent dreamer and teller of ghost stories; a man rejected of his neighbors for laziness, deception and immorality; cashier of a fraudulent bank, condemned by the U. S. Government; coiner of an immoral law; worker of licentious practices, and breaker of the Ten Commandments.

On the title pages of the first editions is found "The Book of Mormon by Joseph Smith, Jr., *Author and Proprietor.*" This was changed to "Translated by Joseph Smith, Jr." Later it was arranged into chapters and verses by Orson Pratt.

Note its many anachronisms: 298 literal quotations from the New Testament 600 years before the birth of Christ; the use of a steel sword by Laban centuries before steel was known; a compass in the same way; finding on this continent of numerous animals now known not to be native; and so many others that a book has been written on this subject alone,—"The Mormons and their Bible," by Rev. M. T. Lamb.

The Book of Doctrines and Covenants is their real Bible, more widely read, more frequently consulted, more binding in authority, and consistently so since it contains God's later and direct revelation to Joseph Smith. One of the foundation principles of the Mormon church is this; that they are in direct communication with God and are receiving the knowledge of His present truth and will. This book contains chiefly the revelations to Smith and a few given to other persons. It is evident that the God of this book does not always know his own mind and is subject to change. The whole idea undoubtedly originated with Rigdon, but was eagerly accepted by Smith.

The Pearl of Great Price. This is supposed to contain what Smith found on the mummies he brought in Kirtland, Ohio; the Books of Moses and Abraham and a translation of a part of Matthew. To which is added Smith's autobiography to date and the Articles of Faith.

REFERENCES

On American Soil, or Mormonism the Mohammedanism of the West, by Mrs. Jennie Fowler Willing. (Pickett Publishing Company. Louisville, Ky., paper 25 cents.)

The Mormons and Their Bible. Rev. M. T. Lamb. (Baptist Publication Society, 25 cents.)

Leaflets on Mormonism, Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago.

BIRTHDAY PRAYER CALENDAR FOR FEBRUARY, 1913

February 10.—Miss Fredericka Ergenzinger, Baptist Orphanage, Wood Island, Alaska; Miss Ida Weeldreyer, missionary among Germans, Racine, Wis.

February 15.—Mrs. Harriet Duggins, missionary among Negroes, Newbern, N. C.; Miss Bernice Foulke, assistant to Miss Fife in Japanese Home, Seattle, Washington.

February 16.—Mrs. L. M. Newell, general worker in Western States; Miss Enid P. Johnson, missionary teacher in Chinese School, San Francisco, California.

February 21.—Miss Lora Vedra, missionary among Bohemians, Chicago, Illinois; Miss Clara J. Flint, general missionary, Colorado.

February 23.—Miss Marie L. Groening, missionary among Germans, Brooklyn, New York; Miss Beulah B. Hume, missionary teacher, Monterrey, Mexico.

February 25.—Miss Abigail Johnson, missionary among Indians, Polacca, Ariz.

February 27.—Senora Manuela Vargas, missionary in Nueva Laredo, Mexico.

March 1.—Miss Anna Reysen, missionary among Germans, New York City, N. Y.

March 2.—Miss Nannie M. Locke, general worker among Negroes, Owensboro, Ky.

March 4.—Miss Anna Pederson, missionary among Scandinavians, Council Bluffs, Iowa.

March 6.—Miss Lizzie R. Kinsman, teacher Mather School, Beaufort, South Carolina; Miss Anna H. Nelson, missionary among Hopi Indians, Toreva, Arizona.

March 8.—Miss Augusta Johnson, missionary among Poles, Milwaukee, Wisconsin.

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New State Directors

Iowa—Mrs. E. M. Jeffers, Dubuque (Y. W.).
North Dakota—Mrs. E. R. Pratt, Cavelier.
South Dakota—Mrs. N. J. Mecklem, Pierpont (Y. W.); Miss Emma B. Yourdon, Huron (Ch.).

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New Directors

Illinois—Springfield Assoc'n. (Y. W. & Ch.), Mrs. Edward Benden, Springfield.
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Nebraska—Republican Valley As'n., Mrs. Frank L. Walls, Oxford; Northeastern As'n., (Y. W. & Ch.), Mrs. Walter E. Taylor, Madison; York As'n., (Y. W. & Ch.), Miss Minnie M. Fortna, Octavia.
New Hampshire—Salisbury As'n., (Y. W. & Ch.), Mrs. Eva F. Abbott, 881 Union Ave., Lakeport.
New York—Saratoga As'n., Mrs. Charles Sanders, R. F. D., Schenectady; Mohawk River As'n., Mrs. G. H. B. Stone, 10 Fourth St., Ilion; Mohawk River As'n., (Y. W. & Ch.), Mrs. W. B. Clark, 130 Otsego St., Ilion; Stephentown As'n., (Y. W. & Ch.), Mrs. Walter Matteson, Berlin.
Ohio—Wooster Assoc'n., Mrs. George E. Downe, New Berlin Road; Columbus Assoc'n., Mrs. M. E. Boswell, Granville; Cambridge Assoc'n., (Y. W.), Miss Stella Wallace, Cambridge; Zanesville Assoc'n., (Y. W.), Miss Edith Wortley, Zanesville; Columbus Assoc'n., (Y. W.), Miss Charlotte Schraff, Delaware; Mad River Assoc'n., (Y. W.), Miss Bessie Hanner, New Dover; Zanesville Assoc'n., (Ch.), Miss Mary George, Zanesville; Columbus Assoc'n., (Ch.), Miss Hallie Rogers, Columbus.
Ohio—Cleveland As'n., Mrs. E. A. Akers, 2240 Grandview Ave., Cleveland; Mansfield As'n., (Y. W.), Miss Forest Beard, Loudonville.
Pennsylvania—Indiana As'n., Mrs. J. A. Titterington, Indiana; Allegheny River As'n., Mrs. D. D. French, Coudersport.
South Dakota—Central As'n., Mrs. C. M. Spurr, Houghton; Rosebud As'n., Mrs. A. P. Schroeder, R. F. D. 1, Fairfax.
Vermont—Shaftsbury Assoc'n., Miss Bernice Young, Fair Haven.
West Virginia—Union Assoc'n., Mrs. E. F. Garrett, Bridgeport; Harmony Assoc'n., Mrs. J. M. Fox, Liverpool.

New Auxiliaries

Iowa—Aurora; Bryantburg; Lamont; Oelwein, Y. W.; Independence, Y. W.
Nebraska—Lincoln (Y. W.).
Nebraska—Friend.
New York—Oswego.
Ohio—Cæsar's Creek.
Pennsylvania—McKeesport, 1st Hungarian Ch.; Swissvale.

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Wants of Missionaries

CUBANS

Miss Gabriela Jimenez, San Luis de Oriente, Cuba—Patchwork.
Miss Mercedes Grane, Palma Soriano, Cuba—Spanish tracts.
Miss Maggie Howell, Apartado 151, Guantanamo, Cuba—Sunday School picture roll for 1912.

NEGROES

Mrs. C. S. Brown, Waters Normal Institute, Winton, N. C.—Bed furnishings, clothes for children.

PORTO RICANS

Miss Elva Cole, Box 11, San Juan, P. R.—Sunday School cards and other pictures, old picture rolls, good summer clothing for children.

From Our Correspondents

Why I Like to Read a Missionary Magazine

BY MRS. CORA C. MORSE

It is with the "Vision Glorious" that one sees the best missionary magazines, loyally supported by God's people, easily taking highest rank among the best magazines of the land. Until that time comes, as it surely will, let us beguile ourselves with such questions as this of our article.

Why I like to read a Misionary Magazine? The magic is in that word "missionary," with all it has ever meant of heroism and self-sacrifice and love; love for unlovable nations till the missionary's gospel shall have transformed their lives.

When I say *"I* like," I think I have with me all those who, having attended the farewell meetings to outgoing missionaries, have felt the thrill unlike any other for inspiration and longing for God's kingdom to come in all the earth. I am speaking for those who perchance have sen *one* trophy of a missionary's prowess, and heard him tell how *he* was brought out of darkness into the marvelous light. I am speaking for those who have felt the stirring of their souls in the mass meetings connected with all kinds of missionary "Forward Movements."

All this may seem idealistic to those who have no special interest in missions. But isn't it the idealists, or *realists* such as these I have mentioned, who "sing hymns unbidden till the world is wrought to sympathy with hopes and fears it heeded not?"

For myself I like those magazines the best that portray most vividly by picture and word-picture the customs and home-life of the heathen generally, as well as of the converts and missionaries themselves. Finding these I am more interested in the plain facts and problems that must be presented through the pages of the magazine.

But the real gem is there shining above all others because it was lighted by the King of Kings. And let us rejoice in its beauty that we may the better take up our part in fulfilling the Great Commission.

Summit, N. J.

A New Verse of Scripture that Suits Some People

BY A DISTRICT SECRETARY

During twenty years of effort to awaken missionary interest among the churches, the writer has had to meet on every hand that old pagan proverb "Charity begins at home." It is a miasmatic disease which preys upon the spiritual life of some in almost every church, and hundreds of churches have died of it. So quiet and painless was their demise that hundreds of others are waiting to die of it, saying, "Let me die their death; let my last end be like theirs." The symptoms are, "The burdens fall upon a few," "We can hardly keep up our own expenses," "We have not a pastor for a long time." Not until this year of grace, however, did he hear an excuse from a church in these words: "We read in the word of the Lord, 'Charity begins at home.'"

He remembers once in the heat of impassioned eloquence an outburst of pathetic warning to heedless sinners in which he quoted from the Proverbs of Solomon, "Though the mills of God grind slowly, yet they grind exceeding small." He too may have been a little confused as to the authorship of his proverb; but at least there lurked a truth in or about it that Solomon might have uttered. But where is the semblance of a color of a shadow of truth in that uncharitable, unchristian, anti-mission sentiment—that epitome of consummate selfishness—"Charity begins at home"? The idea of finding that in the Word of the Lord is shocking.

Charity beginning at home! Charity begins anywhere else but at home. The spiritual life of the church, its usefulness, the justification of its existence waits upon its charity beginning somewhere else. Charity begins a thousand miles from home and never gets home except in the form of a more vigorous self-respect, a dignified self-sacrificing Christlike character, and multiplied power to do good to other people.

Philadelphia, Pa.

Kachin Tradition

Long, long ago the Great Spirit, the Creator, called the four tribes of people—the Shans, Burmese, Chinese and Kachins—to meet him. The four tribes met. The Great Spirit then presented each tribe with a book. To the Burmans, Shans and Chinese he gave paper books, while to the Kachins he gave a leather book. On their return the Kachins became very hungry, whereupon they built a fire by the side of a stream, roasted their book and ate it. Wherefore the Kachins ever since are ignorant and have no books while the Burmans, Shans and Chinese have books and are learned.

Later the Great Spirit called all mortal men to meet him again. The Burmans, Shans and Chinese read in their books that the Great Spirit would at this meeting present great gifts, therefore they all brought large baskets with them. The Kachins not having their book did not know of this, hence brought no baskets. Gifts of gold, silver and precious stones were given. The Burmans, Shans and Chinese could carry many gifts and ever after have had much wealth, but the Kachins had nothing but their bags in which to carry gifts and have never had any wealth.

Time elapsed. The Spirit then called a third meeting. The tribes having books learned through reading these that the Great Spirit this time would give away nats, evil spirits. So in going they picked flowers along the way with which they hoped to appease the Great Spirit.

The Kachins not knowing thought more gifts would be given at this meeting; wherefore they brought very large baskets with them.

On reaching the place, the flowers were presented by the Burmans, Shans and Chinese, and very few spirits were given to them. But the Kachins had their big baskets filled. On returning to their homes they became very tired as the baskets were very heavy. Whenever they came to a stream or shady place they sat down to rest. At each resting place they took out some of the nats to make their baskets lighter.

On reaching home very weary, each placed his basket with its remaining nats in the corner of his house.

To this present day one corner of every heathen Kachin's house remains sacred to the nats, and offerings are made to their nats as well as the nats which they believe are in every stream and forest.

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Happier Children

I realized afresh recently what a contrast there is between our school children and the many untaught, uncared for ones about us. A new lady in the station remarked that she had met a group of twenty or thirty of our children out for a walk one Sunday afternoon and was impressed with their exuberant happiness. Well, I did not think it remarkable that children out gathering wild flowers on a beautiful day should be light-hearted. But when the same friend came a few days later and visited all the classes at work, her repeated observation, "They seem so happy," made me really consider the difference between them and the poor children as yet unhelped. And I have this word of congratulation for the dear givers and helpers in the home land: You are in your school here making light and gladness in the lives of many children.

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

The Foreign Missionary's Aim

AN urgent call just received from South China reveals the same situation there that confronts our missionaries in all fields—such multitudes of people to evangelize, so few workers to do the work. The problem would be appalling, indeed, if the only method were to send a sufficient number of our own countrymen to carry the Gospel personally to the sixty millions who constitute the Baptist share of the heathen world. Such a method would be not only impossible but undesirable. We do not wish to pass over to the Orient an American or Anglo-Saxon Christianity to be put on as a ready made garment. We rather long to see them develop an Oriental Christianity, which shall be a new revelation of God to mankind. As Dr. Cronkhite says, "That splendid composite of humanity in Jesus Christ toward which we are moving, will be made of men and nations who have come from widely different arcs of the circle of God's being, and each one will enrich the rest. An Anglo-Saxon heaven, or civilization, here would be too meager. God, who said, 'Let us make man in our own image'—all men—has some larger thought, even if He takes time for working it out." Christ was an Oriental. We must let Him speak directly to the Oriental heart. To this end we must train strong, native leaders, who shall bring that heart to Him, who shall interpret Him to that heart.

The "foreign missionary," in his best estate, is ever "foreign" to eastern life and thought. There are depths that he can never fathom, barriers he can never pass. His duty and privilege it is, by the help of the Spirit, to train the future Christian leaders of the people. Our part of the problem—our duty and privilege—is to provide adequate means for the training, and to do it *at once.*

Echoes from Edinburgh Conference

Rev. Yugoro Chiba (BAPTIST): Progress of Christianity in Japan in the last fifty years has been remarkable, but still, so vast is the population, less than two per cent have been reached, and they are mostly in large cities. Country districts hardly touched. Japan is feeling more hunger and thirst than ever. Government education has failed to produce men of character. People just finding out that education must have religion behind it. We cannot do the work alone. The difficulties are very great. We must have help. We have just completed the first march round Jericho. We have six times more to go.

Prof. T. Y. Chang (PRESBYTERIAN): China with her 400,000,000 needs Christ as badly as any people—I am sure more—and this is the most promising opportunity that western nations could take hold of for bringing China to Christ. New education being so rapidly introduced is breaking down old superstitions and destroying old religions (see the article from the *China Press* on p. 148). Minds of Chinese are now empty. This is the time for Christ to step in. If we wait four or five years all will be changed, minds closed. We need a large force of native workers, but—it takes five years to train them, and in five years it will be too late! O, send us missionaries, many, many missionaries, *just now.*

A Christian Chinese Leader

I wonder if we fully realize that there are already in the church on the Mission Field many earnest Christians, who are not only a mighty power among their own people, but also a source of great stimulus and help to our missionaries. One such Chinese leader is Miss Dora Yui, of whom our own Miss Helen Elgie gives us the following picture:

Miss Yui is one of the converts of the Southern Methodist work. They were eager to take her on as one of their paid workers, but she will accept no position with a salary nor one which binds her to any particular work or place. She says she prefers to be entirely free, and as the saying is, "lives on faith."

She has opened a home in Shanghai called the "Bible School and Prayer Home." Here she holds herself in readiness to talk and pray with any who come to her. That was the way she began her work in the first place, just waiting at home, for it is contrary to all Chinese customs for a young unmarried woman to go about the streets and into the homes. She said she knew that if the Lord had some work for her to do, he would send it to her. It was not long before her room was found by those wishing spiritual help, and her time was more than taken.

She is such a quiet, modest little woman, but speaks with the very power of the Spirit. In all her work there seems to be no dependence upon self whatever, but an acknowledging of God's hand in it all, and a waiting upon Him for guidance in every affair. I know of no other Chinese woman who has been so used.

Since Miss Yui's parents are both dead, and her elder brother says that she can do as she likes, there has been no relative to enforce a marriage, as is the case usually. Several fine young Christian men have wished her to marry, but she says that it is not the will of the Lord for her. It is so very unusual that the Chinese would criticize her severely, were it not for her beautiful Christian character, which offsets any tendency to gossip about her.

The following account of Miss Yui at work comes from Beulah Bassett: A week ago there were special meetings in Ningpo and Miss Dora Yui, who led the woman's meetings, was a member of our home for a few days. She held prayer-meetings at 8:30 in the morning and these were largely attended by school girls from the different Missions in Ningpo. I cannot understand the dialect, but Miss Elgie and Miss Zimmerman spoke so highly of the Bible lessons given. Miss Yui is a woman of forty with a sweet, true face, and a strong, well balanced spiritual life. She speaks English fluently and we enjoyed her little after dinner talks. Her presence in our home was a rich blessing, because her life revealed Jesus almost constantly. To me she was a revelation of what a Chinese Christian can be through the power of God. The union meetings were led by Miss Yui's brother-in-law and a gentleman from Nanking. The talks were full of spiritual food for Christians and it was good to see the earnest and attentive groups of native workers who came in hundreds every day in the week. With Bibles and hymn books they came early, slipped quietly into their places, and then listened with ready hearts for the words of truth from the riches of God's Word.

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Idols No Longer Honored in the Laichow-fu District

TWO BIG GODS OF PREFECTURE NOT TAKEN ON ANNUAL PILGRIMAGE; HARVEST IS GOOD

Special Correspondence of the China Press

Today (August 28) was the time when the two big gods of this country and prefecture were to have been taken out on their annual inspection of the city and surrounding country and worshiped by the officials. This has been done for many years, the idols being taken from the temple and carried out in beautiful sedan chairs, followed by all the officials, and worshiped north of the city. Yesterday, however, the leading people of the city sent a deputation to the officials on behalf of the people of Laichow-fu asking that this heathen worship be dispensed with.

Consequently, the hitherto important idols are remaining in their places of

abode today and are denied the privilege which they have enjoyed for years. Not only have we a change of government in China, but is there not a reason to believe that the people are soon to turn from their former plan of worship which has been a great hindrance to their progress? If this is true, surely there was never a time when mission work should be so rapidly pushed forward, for with no religion they will be worse than at present. If they have Christianity they cannot but become a great people.

It is really an inspiration to see the true patriotism that is manifested by some of the best young men of our city. Their minds are to the future, they love their country and rightly have great hopes for her. The following lines were written by a young Chinese:

"Awake, my country, sweet Cathay,
Awake, here dawns a glorious day;
Awake from slumber, long and deep,
Awake from soul-benumbing sleep.
Dream not of greatness, past and gone,
Of peaceful conquests nobly won,
The day of greater things has come—
Duty calls thee; wilt thou be dumb?
Myriad foes encompass thee;
Arise, my country, and be free.
Let tyrants feel thy righteous rage,
Make foes return thy heritage.
Awake, my country, sweet Cathay,
Rise and resume thy rightful sway.
The Prince of Progress stands o'er thee,
He breaks the spell; lo, thou art free!"

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The Kindergarten at Morioka

(This letter was written some time ago, but has been crowded out till now. It should specially interest the children of Indiana, who support the Morioka kindergarten.—Ed.)

I have just returned from a visit to Morioka, and I was so much pleased with the kindergarten there that I just must write you about it.

The atmosphere and spirit were fine, and there was so much of good hard work and of real joy in all they did. The children do things themselves, even hard things, to carry out their purposes, and they enjoy it. There is a wonderful amount of freedom, activity, spontaneity, and at the same time there is no disorder. The children are as polite and considerate as can be. They are never in too much haste to fall down and bow or to practice their splendid manners. It is simply ideal.

This country seems especially made for such work. Sitting on the floor instead of chairs is a great help. The customs and ways of living are helpful, and the trades are yet in their primitive stage. The carpenter, for example, goes to the forest for the tree and it is cut up at his shop and made into useful things. This school makes so much of the wealth of material at hand. They are at work now on the trades. They have songs that go with the different trades and the children enjoy being farmers, blacksmiths, or carpenters, as the case may be.

In this kindergarten, the only one in the province, there are enrolled sixty of the brightest, happiest, busiest little people you ever saw. The teachers too, are lovely with them.

I wish you could have seen them playing "Sheep-fold"—a game of their own invention. How carefully they selected big heavy children for the stones of the wall, two tall ones for the gate, and a careful, kind shepherd to lead and defend. They enjoyed the game immensely, and then had the teacher tell them a "sheep story"; and how delighted they were with the "Banzai" or "Hurrah" picture, where the little lamb is found. They insisted on having this hung out so they could see it. This story was told by a Japanese girl, but it was splendid. I could almost understand (even though I don't know the language) from her gestures, tone of voice and facial expression. How eagerly they listened, and were glad the next day to sit out in front one at a time and tell the story.

These children love to play soldier and march as they see the soldiers marching. They made me say that they were better than American soldiers. They sing splendidly. I am simply enthusiastic about this work. With best wishes for the New Year, I am, sincerely yours,

Mary Jesse.

Gratitude of Chinese Nurses

Last year the young women of Minnesota and Illinois sent sheets, blankets, towels and other supplies to the Kityang hospital. The following letter of thanks was written by the young Chinese women who form the nurses' training class under Miss Withers:

(The letter came to the rooms in Chinese. Following is the translation sent by Miss Withers.)

A SIMILAR CLASS OF CHINESE NURSES TRAINED BY DR. SCOTT

KITYANG, CHINA, via Swatow, May 7, 1912.
THE PUPILS OF THE BAPTIST HOSPITAL AT KITYANG, CHINA,

To our sisters of the Missionary Society of the Baptist Churches of the State of Illinois, U. S. A., this letter is inscribed. (A similar letter was written by the same class to the missionary society of Minnesota).

What we wish to say is as follows: first, because of your love for the Lord, your desire is, to help save the lives of many people, so we thank you for this desire to help our people.

It is only through the great love of the Father in Heaven, that we are allowed to become His children. He has created all the peoples of the earth, therefore we are all brothers and sisters. If one suffers, all suffer with him; if one rejoices, all rejoice and are glad with him; if one is sad, all sorrow with him.

Although you live on the Western hemisphere and we on the Eastern hemisphere still our hearts are as one heart; verily we are indeed one great family.

You have heard how great our need was at the Kityang Hospital, and have supplied this need very generously at this time.

Your love and kindness unto us is indeed great; so we, the pupils of the Training School for Nurses of this Hospital, also Doctor Bacon and Miss Withers, seeing that you have supplied our need in this generous manner, are indeed grateful and happy, and because of this with one heart and voice give thanks to you all for your gracious gift.

We pray that Our Father in Heaven will bless you and reward you, as He only can bless and reward.

Our greetings unto you all.

Written by the pupils of the Training School for Nurses of the Baptist Hospital at Kityang.

February Babies

WITH AN EXPLANATION

Did you say that you thought these were very cunning little boys? But oh, no! you are all wrong. These are two little sisters. It is the month of February and every month since it began to get cold their mother has added an extra padded garment and now you see them in February so full of clothes that they look as if they had just had the Thanksgiving dinner our boys dream of. The little one Me-Ing can hardly get her arms down to say nothing of trying to walk. When she falls down she just has to stay there until some one comes and puts her on her feet again because of all those clothes. The big one is Me-lee named after me.

ALICE NOURSE.

WINTER BABIES

OUR MISSIONARY MAIL BAG

MISS STANARD EN ROUTE

The trip so far has been uniformly pleasant. I have not been seasick a moment. The day in Honolulu was a glimpse of fairyland. Miss D. said she would not care if Heaven were no prettier. Have received four charming letters from Miss Bissenger. She seems glad I am coming. So am I.—ALICE STANARD.

RELIEVED OF A BURDEN

On receiving word of an extra appropriation for her work Miss Buzzell writes from Sendai: "We had a half holiday this forenoon, and went with the other schools of the city to see the military review of all the troops of this part of Japan. I could not go with the school as they left early in order to walk to the field where the review was held. Not but what I was up early, for I am always up before the girls' rising bell rings; and not that I could not walk, for I can walk as fast and as far as any of them. But I had to attend a funeral at eight, one of the old women who has been living in a home that we missionaries have for some very poor people. I have been in charge of it while Mr. Ross is gone. I attended that funeral, then went by jinrikisha and joined the school before the movement began. But it was cold over there. This is our first real cold day—snowing too, now. When I reached home I found a pile of American mail, and your letter telling of the $500 was in the pile; and oh how glad I am, and how grateful to the dear good ladies of the Board for relieving me of that burden."

CAMP-FIRE GIRLS IN JAPAN

AUG. 27th. Since beginning this I have been off camping with the Camp-fire Girls, an organization for girls which corresponds to the Boy Scouts. We had a great time. This is a new organization at home and we are just getting started out here. I have been elected secretary of the Advisory Round or Council. For the present we will have only two camps, one at Yokohama and one at Tokyo, but we hope to spread out later to all parts of Japan.

MARY JESSE.

MISS SAHIB (FLORENCE DOE) AND TWO OF HER GIRLS

CHAPERONING A BRIDE

I heard a good story the other day. The Deputy Commissioner's wife had engaged an ayah (nurse) and a few days ago she had word from the woman that she could not come. It seems that she, the ayah, had just married off one of her daughters and the couple were going to Rangoon for their wedding trip, and the mother said she had to go along too to chaperone the daughter because she was too young to travel alone with her husband. Probably it was too true, but I never heard it put just that way before.—FLORENCE DOE.

SAN JUAN, PORTO RICO

The most gratifying thing of this month's work is the steady increase of the San Juan Sunday school, the attendance now having reached eighty-two, the largest in many weeks. There are many soldiers with their families stationed in San Juan who have scarcely been touched by any church. In entering the homes of ten families recently I found but one Catholic family. Two are Presbyterians and one is a Baptist and the rest have no church connection or preference. Invitations to Sunday school brought eight or ten children and two women, the Baptist sister bringing her church letter with her. We hope to get into touch with many more of this class who apparently are just waiting for us to go to them.

ELVA COLE.

LIGHT OVERCOMING DARKNESS

A death has just occurred in a Burman village. The doctor and her faithful Burmese nurse have done their best, but death has conquered. The good doctor has prepared the body for burial and now the room must be put in order. Turning to the young native nurse the doctor says, "Ma-Thein, go in and get those chatties (vessels) I used in washing the body, and bring them out." A look of horror comes over the face of the nurse. Her knees smite together and she does not move. But she is a Christian and she must learn to conquer her heathen superstitions; so the doctor says again, "Ma-Thein, did you not hear mama? Go in and get the chatties." Ma-Thein sets her jaws with determination and though her face is livid with fear she enters the room and brings out the chatties that in her heathen days she knew were filled with the most dreadful and vengeful of all the evil spirits.

Later the doctor says to her, "Ma-Thein, how was it that you were able to go into that room when mama told you to, when you were so afraid at first?"

"O, mama," replied the girl, with such a depth of earnestness in her dark eyes, "I knew that Jesus was more powerful than all the most evil spirits." So is the sun of righteousness piercing even the black gloom of superstition.

"Walk in the light while ye have the light."

A Self Supporting Karen Mission

Shwegyin and its branch at Nyaunglebin are the official heads of an interesting work among the Sgaw Karens. Fifty thousand of these children of nature, until the missionaries came, knew no better than to worship spirits. As late as 1885 they knew only two things; first, that their tradition about the white brother who was to bring them the book had been fulfilled and their sacred book found; and second, that they need fear the evil spirits no more, for Jesus was stronger than the spirits.

Ignorant and superstitious though they were the sturdy independence which these Karens have developed is marvelous. They support their own churches and schools and conduct their own missionary enterprises.

This early development in self-support is due to the founder of the mission, Rev. Norman Harris, who owing to he opposition of his father, was obliged to put himself through school, after he had reached the age of twenty-one. Nothing daunted by difficulties he earned his own schooling, and sailed for Burma free of debt. Later when it became his privilege to guide the first faltering steps of these primitive churches in the Christian life he inculcated the same principles. He magnified the native work. He inaugurated nothing that the native Christian churches could not carry on in his absence if necessary, and made it a point never to do anything himself which they could do as well. To this end he very seldom baptized a convert. This work was performed by the native pastors.

This method of work has been continued by his son and successor. At one time when conditions looked dark for the mission, instead of advising retrenchment he deliberately suggested to the Karens that they should inaugurate a foreign mission enterprise. And hardly had they responded to this appeal by beginning the station at Papun before he reminded them that there were people nearer home who also needed the gospel. Quick to respond, the Shwegyin Association followed its foreign mission venture by beginning three home mission stations, one of which was Nyaunglebin.

The distinctive feature of these missionary enterprises seems to have been that every church in the Association and every member of every church considered the mission as his personal responsibility. Their very best was the least they thought it possible to give. When the question of a missionary to Papun was under consideration the Karens in conference suggested Thrah Kah-nah, pastor of one of their best churches. His members angrily objected, saying, "The members of our church, for the most part, are widows and orphans. Our pastor is like a father to us. We cannot spare him. Choose some one else. There are many others." The discussion was waxing hot when they stopped for prayer. After talking the matter over with the Lord these very leaders in his own church who had objected so strenuously agreed that Thrah Kah-nah was the very best they had and must therefore be sent to found the mission. From such early beginnings the Sgaw Karen Mission has grown until it is said to include in its field one-third of the entire tribe.

And its members are still true to their earlier training in self-support. The churches clustered about Nyaunglebin this winter raised money enough to put up a much needed dormitory for the girls in their school at that station. This was done at the suggestion of Mrs. W. I. Price, who came with her husband in 1880 to the assistance of Mr. Harris at Schwegyin. Just thirty years afterwards Mrs. Price, widowed now and passed the age for active missionary service, returned nevertheless to the Karens who knew and loved her. This time it was to the branch at Nyaunglebin that she went, and her companion was her daughter Miss Eva. When the need for the dormitory was realized, all the teachers in the school both native and foreign voted to give one month's salary each if the churches would make up the rest of the necessary amount.

Needless to say, it is with deepest regret that word has been received in America that owing to her health Mrs. Price will probably have to leave her beloved Karens next spring. Her labors in guiding these people in their upward struggle have already been invaluable.

When the missionary asked a crowd of Japanese people if they thought Christianity a good teaching one replied, "We know it is good; it is the best; but it is so hard for us to quit the old ways."

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Field Workers' Conference

One of the important events of the month to our Woman's Foreign Board of the West was the conference of Field Workers, held at the Board Rooms in Chicago, Dec. 17-19. The purpose of the conference was to reconnoiter our forces before entering upon the last three months of the fiscal year, take inventory of our necessities and resources, and discuss methods and plans of work. Those present were Miss Julia A. Davis, field worker for Michigan; Miss Ina E. Burton, who during the autumn has been in Illinois, Nebraska and Iowa; Mrs. M. L. Stewart, joint worker for Wisconsin; Miss Inga Petterson, general field worker; Miss Della Dearborn, state secretary for Indiana; together with Miss Batty, Miss MacLaurin and Miss Adkins, the secretaries at headquarters.

Tuesday was spent in the regular Board meeting, the field workers giving to the Board a description of conditions where they had been at work. This was most profitable, revealing the possibilities and difficulties in the development of these states.

A general program was followed Wednesday and Thursday, with much time given to questions. Some of the subjects discussed were: The Visit of the Field Worker to a Local Church, by Miss MacLaurin, with discussion led by Dr. Warren Behan, of Morgan Park; The Woman's Societies, and their Relationship to the other Denominational Bodies; Present Conditions and Needs of our work on the Foreign Field, by Miss Adkins; Missions in the Sunday School; Literature Department; Work among Young Women and Students.

The latter topic was most helpfully presented by Rev. Charles Gilkey, Pastor of the Hyde Park Church. The conference was most valuable and showed our force to be a unit in the effort for advance.

Personals

Word comes from Miss Eva Price that she is so much improved in health as to consider herself well. Her heart has been cheered by the transfer of Miss Esther Lindberg to Nyaunglebin for work.

Miss Ella Taylor, who was in Chicago most of the fall, is spending the winter in Mississippi.

Miss Mary Nourse lunched with the board ladies at their first meeting in December and gave them many interesting details of the new Union School at Hangchow, China.

The last board meeting before Christmas was an unusually interesting one, thanks to five of our field workers who were present and gave us glimpses from the home end of our work—the encouragements which they meet in going about among the circles.

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Programs

To our great regret the program was omitted from January MISSIONS. We give it below and also the program for March. Write to the Literature Department, 450 East 30th Street, Chicago, for further helps on these programs.

FEBRUARY PROGRAM—"CHINA'S NEW DAY"

CHAPTER VI—THE PRINTED PAGE

"The entrance of Thy words giveth light." Psalm 119: 130

PRAYER: That Christian literature abundantly scattered may be as leaves of healing for China.

1. Literature. Its value in influencing the Chinese (pp. 221-238; 253, 254).
2. China's First Protestant Bookmaker. (Sketch of Robert Morris.)
3. Civilization's Debt to the Bible (pp. 239-243).
4. What shall the Chinese Woman Read?
5. Current Events in Mission Fields.

POSTER: Bright yellow dragon.

LETTERING: "The foundation of knowledge must be laid by reading."—*Johnson.*

MARCH

OFFERINGS VS. COLLECTIONS

"Moreover it is required in stewards that a man be found faithful."

HYMN: "There's A Wideness in God's Mercy."

DEVOTIONAL: Matt. 26: 14-16; 36. Luke 22: 44-53.

TOPIC: Money a Force if Paid Weekly.

Scriptural, 1 Cor. 16: 2.
Educational.
It enlists more givers.
It replenishes Mission Treasuries.
IT IS FAIR.

HYMN: "We Give Thee But Thine Own."

BIBLIOGRAPHY:

Motives Instead of Enticements in Giving	.02
God's Tenth	.01
What We Owe and Why	.02
What We Owe and How to Pay It	.02
How Baptist Women Give to Foreign Missions—Helping Hand for March, 1912	Free
Who Owns the Wool	.02

Echoes from the Oriental Press

SOCIAL RELATIONS FREE

In these days when so much is said about the attitude of the westerner towards the Easterner the following extract from the *Madras Times* is much to the point and sheds a flood of light upon every difficult problem all through Asia. These words from India are particularly reassuring when recent travelers are making such wild and indefensible statements about conditions as they think they find them in Japan:

"The majority of the Indians visiting England are men of some social standing and the Englishman who chooses them as his friends is not compelled to exercise very great discrimination. In this country the young Englishman meets Indians of all classes, the majority of whom, naturally are officially his subordinates, socially his inferiors. Towards such, it is right and natural that his attitude should be one of reserve and dignity, and he can hardly be blamed for refusing to associate with them on equal terms. Besides this, the conditions of native Indian life are entirely different to those possible for a Hindu to participate in English social life for caste reasons. On the other hand, wherever Englishman and Indian of equal social standing have opportunities of meeting frequently, whether in the office or on the playing fields, their mutual relations are all that could be desired and in many cases lasting friendships are formed, founded on mutual respect and regard. We do not say that there are no exceptions to this, but good feeling between the two races is becoming more and more the rule, in this Province at any rate. After all, social relations must be free, and cannot be either forced or fostered by newspaper articles or political speeches."

WOMAN'S EDUCATION IN INDIA

The need of greater attention to woman's education in India is thus emphasized in *The Indian Patriot:* The clog to the progress of social reform is the Indian woman. The help that man can claim from the woman, the inspiration that he has to derive from that quarter is unknown to the average Indian. When, on the other hand, he makes up his mind to take a long stride the ignorant woman clings to him with desperate efforts, for she cannot see as he sees, and she would not let him see what she cannot. Female education is one of the effective means that might make our women less ignorant and less impediments to progress; but it is no education that would end in only teaching them to read and write and forcibly take away opportunities to gather ideas, in fact profit by reading and writing. Not many yet of the increasing numbers of girls that, according to the report of the Director of Public Instruction are taking to female education, have learned enough to know that beyond the narrow circle hitherto visible to them, is a bright prospect of activity and progress. They get no benefit at all, and even if they do, the stage of "girl-wife" that they have to pass through saps the little they may know. It is not difficult to concentrate the whole field of social reform upon the young girl. Her lot improved, her enthusiastic help assured for the cause, social reform is achieved. "My husband, let us do it—never mind the world." A wife who pleads thus will never plead in vain.

REPUDIATING THEOSOPHY

The way Theosophy is coming to be regarded by the educated Hindus is interestingly shown by this paragraph from the *Indian Social Reformer:*

"Our attitude towards the Theosophical Society has not wavered from the first. We have repeatedly protested against its esotericisms and miracle mongering. Publicity is a great safeguard of truth, and mystery-mongering has always led to fraud, deceit and worse. We are glad to see that the educated Hindus of Madras, who had shown the largest inclination towards Theosophy, seem to be coming to view things in their right perspective."

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

The Livingstone Easter Concert

Experts say that the foreign mission concert program, "The Message of Light," is the very best that has yet been presented to the Sunday schools of North America. It combines in a natural and effective way the Easter thought with the Livingstone Centennial celebration.

A portrait of Livingstone, 12 x 17 inches, beautifully lithographed, and suitable for framing, is furnished free of charge with the programs, which are provided without charge to schools taking a foreign missionary offering at the time the program is used. Every Sunday school worker should at least see a copy of this program, and a postal card will bring a sample from The Baptist Forward Movement for Missionary Education, Ford Building, Boston.

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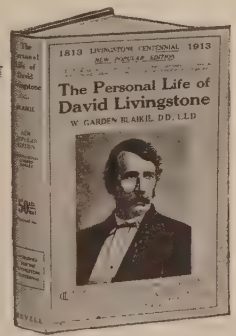
Why Celebrate Livingstone?

"We celebrate his fame for many reasons. It is good in these days of wasting luxury to emphasize the noble product of a simple, poor, and pious home, where there were more sacrifices than shillings, and where an education had to be fought for and saved for, and stinted for, where it was accounted a greater prize to buy a book than to see a football match, and where the extension of the kingdom of God was a far more real and intense interest than what was 'on' at a theatre. It is worth remembering that no home life and no home training can ever be narrow where the vision includes God and humanity; and where the governing ideals are of sacrifice and service; not for one land only, but for the world.

"It is good to remember, also, that fateful destinies may rest upon a single decision for Christ. The decision on which the liberation of millions, and the evangelization of a continent depended was made within the atmosphere of a very small church. It was just the heart-whole decision of loyalty to the Saviour, which is the highest choice any of us ever makes and the best thing any of us can ever do. Nobody who reads his life-story can doubt for a moment that this first, deep, memorable decision made Livingstone."



This is the volume which Revell publishes in a popular fifty cent edition. A thrilling book to put in your library.

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Forth to the fight he fared,
High things and great he dared,
In his Master's might to spread the light,
Right mightily wrought he.
He greatly loved . . .
He greatly lived . . .
And died right mightily.

Missionary Program Topics for 1913

January. A Tour of Our Foreign Mission Fields.
February. The New China.
March. Livingstone's Prayer Life. (Centenary Prayer Service.)
April. Carrying the Gospel by Car, Wagon, and Boat.
May. Bible Distribution.
June. "Missions."
July. Summer Work on Foreign Fields.
August. The Biblical Basis of Missions.
September. Laying Foundations for World-wide Missions. (A State Mission Program.)
October. Neglected Fields of the West.
November. Neighborhood Needs and How to Meet Them.
December. Our New Americans.

March Topic: Livingstone's Prayer Life

(centenary prayer service)

1. Opening Service of Song, Prayer and Scripture.
   Read the 121st and 135th Psalms read by Livingstone in family devotions on the morning that he left home to enter missionary work.
2. His Primary Passion.
3. In Perils Oft.
4. A Prayer of Trust.
5. On His Fifty-Ninth Birthday.
6. Missionary Sacrifice.
   Hymn: The Son of God Goes Forth to War.
7. The Last Prayer.
8. The Challenge of the Congo.
9. Voluntary Prayer for Africa.
10. Closing Hymn: The Morning Light is Breaking.

Notes and Suggestions

A pamphlet entitled *Livingstone's Life of Prayer*, by Robert E. Speer, prepared for the use of churches of all denominations, contains all that is necessary for the preparation of that part of this program that refers to the life of Livingstone. The following references are given to the first three topics above:

2. See letter to his sister written at the age of twenty-six.
3. See prayers recorded in January, 1856.
4. See diary March 6, 1859.

The others will be easily found.

It will of course be well if the person preparing this program has access to "The Personal Life of David Livingstone," which may be secured postpaid for fifty cents.

On "The Challenge of the Congo" consult Report of Commission to Africa, 1910, and *"The Congo:* a Problem in Missions," which may be obtained free of charge from the Literature Department of the Foreign Mission Society, Ford Building, Boston.

Where possible have this program presented during the week in which the centennial anniversary of Livingstone's birth occurs (March 19).

Dr. Lerrigo of the Philippines sends us some interesting photographs, with an article about the work at Capiz, where he is in charge of Emmanuel Hospital. Pictures and sketch will get into MISSIONS soon. So will a cut of the *Baptist Missionary Review* of India, whose editor inquires why that excellent publication is not among those in the Oriental Press heading. Not there simply because it was not at hand when the collection was made. The Review is in its eighteenth volume, and we are glad to learn that it has a good circulation throughout British India, with a fair number in America. Happy New Year to Rev. J. A. Curtis, of Donakonda, Nellore District, editor-in-chief!

"We are now organizing the central library of Peking; will you please send us one of your most complete catalogues?" Thus the new republic of China, before the smoke of revolution has cleared away, reveals another side of the tremendous awakening there. This communication was received by the Harpers from Y. B. Tsai, Minister of Education.

Gold mining is being developed in Japan with modern machinery, and the silver output is also increasing. The mines are in the Nagasaki district, which produces coal to a large extent, over 14,000,000 tons last year. Copper and zinc mining is profitable, and the Japanese are awakening to the value of their minerals.

The Iowa Public Welfare League has rendered good service in calling attention to the misuse of the general delivery at postoffices in cities by persons abetting social impurity. After investigation the Post-office Department has authorized postmasters to secure information from persons calling for mail at general delivery that will make it possible to stop the evil. In other ways the League has shown what can be done by such an organization. The new social service commission headed by Dr. Batten has a work along such lines.

The common talk about protection in behalf of the American workman gets a shock in the report of an investigating commission that only one out of twenty of the wage earners in our mines and factories was found to be a native American. The remainder are aliens, and largely of what is popularly described as the "pauper labor" of Europe. This is another indication of the demands made upon Christian people to redouble their efforts for the evangelization of these multitudes of foreign workers who are among us for good or ill.

The Philippine Islands have the same population as New York state, but have only 167 missionaries.

"A conservative estimate of the drink bill of the United States is two billion dollars a year." "Sums so immense can mean nothing until we find some unit of measurement that will bring them within our comprehension. For example, $2,000,000,000 is a sum nearly equal to the entire gold and silver money of the United States. It is $200,000,000 more than the combined capital of our national banks. This sum of $2,000,000,000 would pay our national debt twice over, and leave a surplus of $200,000,000; it would pay the total appropriation of Congress for three years; it would build a fleet of 200 Dreadnoughts —such a fleet as the world never saw or dreamed of. One sixth of it would pay for the Panama canal."

Conditions in China

UNREST IN WEST CHINA

The following letter has been received from Mr. Robert Wellwood who writes from Ningyuanfu, West China, of the situation as he sees it in that section:

Conditions in China are slowly improving, though it will be a considerable time before things assume their normal aspect. There is still much unrest. The administration of the new Republic leaves much to be desired and in some sections of the country the people are openly dissatisfied with the new order of things.

Another serious element is the complete ignorance of the people regarding the meaning of a Republic. The Chinese characters for Republic literally mean the "People's Kingdom." The masses are interpreting this literally too, and in some places take it as giving them license to do as they please. For instance, in this neighborhood tenants claimed they were free from paying rent to the landlords, merchants were free from paying taxes, etc. Every man was a law unto himself. This is one of the many things the new government has to correct and overcome, and it will be a long time yet before China generally understands and appreciates the blessings of a Republic.

The people are unsettled too as regards their religion. Buddhism is being discriminated against as being a foreign importation from India. The idols are being thrown out of the temples and destroyed in some places in this province and the adjoining one. Confucianists also are divided as regards Confucian doctrines—one section claims Confucius to be an enemy to democratic and republican principles. In this city some of the old school men are concerned as to the future and are forming a society to help preserve Confucianism. The new curriculum for the Government Schools on the other hand relegates the Chinese classics to the background. It is safe to say that confusion reigns in China today as regards religion. The end will be, I fear, infidelity, and that is worse than idolatry, bad as that is.

Amidst all this unrest one fails to see much sign of a movement towards the Gospel. The masses seem bewildered and very suspicious of anything new. This makes our work rather difficult and it will take time to restore the mind of this people to its usual quiet composure.

I have been trying now for about two months to collect a class of inquirers and find it very difficult. Different excuses are made, but all go to show that there is much indifference manifested in regard to the Gospel. We need to pray much for the Chinese at this present time that God would show this people their great spiritual need. They feel no need at present. In fact they seem quite insensible to any spiritual influences.

THE SCHOOLS AT CHENGTU

Encouraging reports have been received from the missionaries who are now back in Chengtu, West China, as to the condition in which they found personal and Mission property. The personal loss was slight in most cases, and the property interests of the Mission were cared for much better than was expected under the circumstances. The school there was in splendid condition. Mr. Ioh, a Chinese worker from Yachowfu, was in charge of the dormitory and was held in much respect by the boys. The middle school has been carried on since March with the help of Chinese teachers. Some of these were from the college classes which had been abandoned because of lack of teachers. The college is to be opened, however, after New Year. There are about sixty pupils in the whole middle school, a number somewhat less than eighteen months ago, but the outlook is hopeful.

WORK AT CHANGNING, SOUTH CHINA

Rev. C. E. Bousfield and Mrs. Bousfield have recently gone to Changning, in the Hakka country north of Kaying, to carry on work there. Mr. Bousfield writes, "We are the only missionaries in all southeastern Kiangsi, and the population at present practically untouched by the Gospel, is about 1,500,000. This great section is the source of the food supply of much of eastern Kwangtung. The wonderful friendliness of the people of Changning towards us gives us the opportunity of the ages to win a large church to Christ. I always feel there is no one, or at least very few, who cannot be won to Christ if he will give the Gospel a fair hearing, and so many at Changning are willing to do that.

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The Field at Large

CONGO MISSION NEWS

Copies of the "Congo Missionary News" have been received at the Rooms. This magazine is to be printed at Bolobo, four times a year, and is to be the organ of the general conference of Protestant Missionaries of the Congo. This first number contains several interesting articles and altogether is most attractive, which speaks well for the future of the paper.

HANDBILLS, MOVING PICTURES AND A GRAMOPHONE

Rev. Frank H. Levering and Mrs. Levering, who were at Madras during the furlough of Dr. Ferguson, are now back in their former station, Secunderabad. Secunderabad is recognized as an important center in the Deccan, partly because it is the headquarters of the British military power in that part of India, which gives it prominence. It is also the commercial center for the mission. Mr. Levering writes most urgently of the need of a centrally located preaching place there. "This place," he says, "ought to belong to us if possible. A rented place would serve, but there is the danger of being shut out of it at the will of a landlord, if he is not a Christian. Such a place ought to be fixed and permanent. It ought to be well equipped for several lines of work. There should be good opportunities for the sale of Christian books and the distribution of hand bills and other small Christian literature, that cannot be sold. There ought to be lectures on Christian subjects and the exhibition of pictures—good moving pictures, if they can be secured. There ought to be a good gramophone and some records of a high grade."

DR. DEARING SAYS:

"We are enjoying having Dr. Franklin with us. He is an optimistic and genial man, and should be free to just drink things in and get in touch with the East and its life, its workers, and the leaders of all denominations as well as prominent men of all faiths. Instead, he is being loaded down with all sorts of problems and perplexities which have made others prematurely gray." Dr. Dearing knows that a secretarial visit is not a pleasure trip.

TRAVEL NOTES FROM DR. FRANKLIN

We left San Francisco under clear skies, but we were hardly outside the Golden Gate before we found an awfully heavy swell which seemed to be rolling in from a severe storm far out at sea. Mrs. Franklin surrendered before sunset, declaring the Pacific unpacified. Some one else called it the Terrific. A Christian Scientist kept her cabin and for three days gave the dining saloon and the decks "absent treatment," but declared she had just been resting. Meanwhile the Foreign Secretary has been at every meal. Among our fellow travelers are two Secretaries of the Church Missionary Society of England, several fine people who are direct descendants of the early missionaries to Hawaii, where we call tomorrow, a troup of Italian opera singers, some Chinese merchants, and a lot of interesting characters. In the steerage we find a horde of Chinese and East Indians gambling on their deck all the day long. On our own decks we are out in summer clothing as we sail over the lovely Pacific. Every morning before breakfast the wireless man posts principal items of the world' news. Every evening we watch the sun drop like a ball of fire into the ocean, and as late as we like we stroll the

decks without hats or wraps. If I only had some one to write my letters (twenty with my own hand the last two days) and some one else to tell me the things I must dig out of heavy volumes on Japan and China, I might have a fine rest on the voyage.

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Mrs. E. N. Harris of Shwegyin, Burma

A TRIBUTE FROM THE PLACE OF HER BURIAL IN THE RED SEA

As the steamship *Amarapoora* emerged from the Suez Canal and entered the Red Sea, the thought, latent before, arose into active exercise in the heart of every member of the missionary party, that it was when steaming down this sea two short months ago that our dear sister, Mrs. E. N. Harris, hastening to her husband and her work in Burma, received the Master's call to the heavenly home and the upper service, and in these waters she was laid away to await the coming of that morning without clouds when Christ's sleeping saints shall awake in His likeness. This thought, the subject of frequent remark among ourselves, culminated and found fitting expression last evening, October 29, in a memorial service held on the quarter deck while passing the spot, as nearly as could be ascertained, where the burial took place.

Dr. Witter, who by his long-time secretarial work at the Rooms in Boston, was able to speak the loving sentiments of the Foreign Mission Society with regard to the departed missionary, presided in a manner everyway worthy of the occasion. The presence of twenty-nine missionaries gratefully claiming kinship in spirit and in service with her who had been promoted gave a uniqueness to the occasion. The presence of our good Captain Reid with his officers and their reverently spreading the flag on the table which stood in the middle of the group gathered around, was a beautiful tribute of respect from the Henderson Company on one of whose ships Mrs. Harris sailed. Our non-missionary fellow passengers, twenty-seven in number, sympathetically and with evident reverence united with us in the service.

The captain assured us that the captain of the steamer on which Mrs. Harris sailed was well known to be a knightly gentleman who certainly would have done all that tender and reverent hands could do in the sad circumstance of death and burial of a lone lady on his ship. Special grief felt at the thought of Mrs. Harris' illness and death with no other woman on board may, therefore, be assuaged.

Two appropriate hymns, "For all the Saints who from their labor rest," and "Abide with me," were sung; scriptures, such as "He giveth His beloved sleep," "When He shall appear, we shall be like Him, for we shall see Him as He is," and "With long life will I satisfy him and show him My salvation," were recited; tributes to the beautiful life and service of Mrs. Harris were spoken by Dr. Armstrong, Mr. Ingram, Mrs. Hanson and Mrs. Harper, besides the chairman, all of whom knew her well. Her sorrowing husband and her motherless children and others near and dear to her were confidently named in prayer by Dr. Witter and Mr. Latta, and the apostolic benediction was pronounced by Dr. Armstrong. So the simple service was concluded so far as spoken words are concerned. But each missionary bore away an abiding feeling of thankfulness to God that through His abounding grace we all have a place in this goodly succession. The remembrance of Mrs. Harris' love for her Saviour, and her devotion to His cause, will be a constant stimulus to us to better service as long as life shall last.

W. F. Armstrong.

The Red Sea, October 30.

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About the Missionaries Themselves

Mrs. C. H. Harvey, who has been in England for medical treatment, will be unable to return to the Congo in the spring as was expected at first. It is hoped, however, that she may return later.

Dr. Antony Parsons and Mrs. Parsons when last heard from were on their way to London to secure medical treatment for Mrs. Parsons, who was seriously ill. Dr. and Mrs. Parsons went to the Congo in 1911.

Rev. W. C. Owen and Mrs. Owen have

arrived at Atmakur, their station in South India. On the way through Madras, Mr. Owen was asked to preach at the Vepery Baptist Church, our church for English-speaking peoples in that city.

Rev. J. C. Robbins and Mrs. Robbins, who had started for the Philippine Islands and had reached Spokane, have been compelled to return East again, owing to the illness of their daughter Ruth.

DEATH OF REV. J. S. ADAMS

A cablegram has been received at the Rooms telling of the death of Rev. J. S. Adams on December 27 at Hanyang. Mr. and Mrs. Adams sailed from San Francisco on November 9 and had just arrived in China. No particulars have been received except that the illness was very short.

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With the Missionary in Jungleland

As our chief work the six months we have been in Burma has been the study of the language, we have done no traveling in the district except to villages near Sandoway. These little tours have been interesting to us, and I should like to describe one of our days in a village about seven miles from here. We had to make an early start, as we were to walk all the way, except across the Sandoway River; we crossed that in a ferry boat, which is a huge log hollowed out to make a long, narrow boat. After crossing the river there was only a foot path the rest of the way and it led us over paddy fields and high hills, through the jungle and was very rough and stony most of the way. There were two streams to be crossed and our coolies made "chairs" of their arms and carried Miss Lewis and Mrs. Sönnichsen across, the rest of the party wading. Saya Maung E, the headmaster of the Anglo-vernacular department of our mission school, was with us as he interprets for me, and it made the trip more interesting, for he could tell us the names of the trees and plants and answer our questions about different things. Six of the older boys and girls from our school were also with us to help with the singing at the service we were to have. They with the coolies reached the village half a mile or more ahead of us and told the one Christian family who live there that we were coming. They were happy to hear this news and came to meet us, giving us a very hearty welcome. We rested while waiting for the cook to prepare our breakfast. When the people in the village heard we had arrived, several of them came to see us, bringing presents of flowers, fruit and melons. I was pleased to see how clean and neat the house and yard of the Christian family were compared with those of the heathen. It was one example of what Christianity had done for them.

After breakfast we went calling at almost every house in the village, talking to the people and inviting them to the service we were to have. Everyone in the village was busy, the women sorting and preparing tobacco leaves for drying, the men working with sugar cane. When the time for the meeting came, I played a few hymns on my cornet and soon a large company assembled. The meeting was held outside, in the shade of a huge banyan tree. Close to the trunk of the tree were tied a herd of fifteen ugly buffaloes, but they did not disturb us. We had a good meeting, the people listened attentively and some asked questions after the meeting. Before going home, the people loaded us with fruits, melons, a large chicken and some fine orchids.—S. C. SONNICHSEN, Sandoway, Burma.

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Foreign Missionary Record

SAILED

Rev. W. F. Beaman, from New York, November 30, for China.

Miss A. L. Crowl, from Southampton, England, November 19, for Central China.

Rev. William Dring and Mrs. Dring, from New York, November 2, for Assam.

Rev. J. E. Geil and Mrs. Geil, from Boston, December 7, for Congo.

Rev. A. J. Weeks, Mrs. Weeks and child, from Seattle, November 5, for Burma.

BORN

To Rev. D. C. Graham and Mrs. Graham, at Shaohsing, East China, on November 22, a daughter, Margaret Julia.

To Rev. C. H. Ross and Mrs. Ross at Sendai, Japan, on November 19, a son, Robert Howard.

To Rev. J. F. Russell and Mrs. Russell, at Leominster, Mass., on December 8, a son, Garland Balch.

A VALUABLE WORKER

Rev. F. A. Agar, until recently General Missionary for the State of Washington, has been spending some time in the East and stirring up new interest in behalf of missions both home and foreign, by delivering addresses entitled "The Heroism, Humor and Pathos of the Frontier," and "The Sunny Side of Darkest Africa." Many who have heard them, describe these lectures as interesting, vivid and spiritual.

SHARING THE HARDSHIPS

The *Colorado Baptist Bulletin* pays a little tribute to "The New Deer Trail Pastor," relating how the Rev. H. S. Atkins left an important pastorate in West Virginia, because of a little daughter's ill health, and how he is not daunted by the smallness of the Deer Trail field or its problems, but on the contrary is applying there the most up-to-date methods, and giving to the work his best energies. In order to live within the salary, he is willing to move into the basement of the church, hence the people are now hard at work putting in a floor and making the big room habitable. His people are enthusiastically responding to his leadership.

A PROGRESSIVE POLICY

An important change of policy was determined upon at the annual meeting of the East Washington and North Idaho Convention, of which Rev. F. A. Agar, recently resigned, was the Corresponding Secretary. It calls for the expenditure of a large part of the funds in evangelistic and pioneer work, in the employment of pastors at large, district missionaries, colporters, women missionaries and evangelists; leaving most of the churches to care for themselves in regard to pastoral oversight. Another important action was the appropriation of $350 to defray the cost of an institute to be attended by every member of the missionary force. The Convention voted its approval of the $3,000,000 campaign to be inaugurated by the Northern Baptist Convention.—*Standard.*

A NOBLE NEGRO

The story is told of an Alabama Negro who bought some time ago a farm of 500 acres with money secured while working as a servant at the Alabama State University. His heart had been touched by the great number of homeless Negro boys brought constantly before the criminal court of Birmingham, and with the consent of Judge Fagin he began taking them into his home to train them, as he said, "to care for themselves, to have manners toward all colors, to obey laws, and not to lie." Himself without educational training, he has yet brought up 290 boys. Of the 49 now under his roof, 42 have become Christians, though before joining him none of them had ever heard the Lord's prayer.

"BEGINNING AT HOME"

The Baptist Church of Roberts, Idaho, had its origin in the family of the senior deacon, D. J. Whitlatch. When he, with his large family, reached that community a few years ago, he had only thirty-five cents in capital with which to purchase a ranch and the necessary stock and implements. His first concern was a church. Failing to find anyone willing to join him in its establishment, he organized a Baptist church with five members, himself, his wife and three children. He also established a Sunday school and later on was reenforced by a Baptist physician, Dr. Freeman, who became pastor of the church, rendering his services without remuneration.

The next step was the purchase of an old school-house, by the aid of the American Baptist Home Mission Society. The church thus had a home of its own. It is now out of debt and recently improved the building by adding a new roof, making

some necessary alterations and installing a bell. The building fund was provided by raising potatoes. The membership is at present forty-six. The pastor is the only Baptist minister in the county, and every week he hears the Macedonian call from some outlying community. The church has been enjoying a revival. Thirty have professed conversion, including one whole family, the father of which was until lately regarded as a hopeless drunkard, and the mother was a woman of irreligious training. A young man who reached the town "a hobo" has been saved and is now living an exemplary life.

ITALIAN ORDAINED

Rev. Pietro E. Saltarelli was ordained to the Baptist ministry on Thursday, Dec. 5th. He is the pastor of the First Italian Church of Brooklyn, and his ministry promises great fruitfulness.

A NEW CHURCH HOME

Rev. Thomas Packard, a missionary pastor of Idaho, says: "The Wendall church, being tired of traveling around, has erected a meeting house of its own. There were few members and their pocket-books were nearly empty. The work, however, was begun and on a recent Sunday a homelike building was dedicated, with practically all the obligations covered by pledges. The pastor of this church serves also the church at Gooding, located in the center of a rich irrigation district. He has also added to his labors by establishing a station in what is called the Shoestring District."

EAGER TO WORK AND ENTERTAIN

Our missionary at Buhl, Idaho, writes: "Thirteen months ago I first visited Buhl because I felt it was a place of opportunities. I am the first pastor who has staid with the church a full year. Short pastorates have been very discouraging. What has been accomplished? Local debts have been met, attendance increased forty per cent, baptisms frequent. The Central Idaho Association is to meet with this little church next year, and the church is eager to entertain a host of visitors with western hospitality. "One of our enterprising farmers has a fatted calf improving for that occasion, while another has a spring lamb developing into prime mutton. The women are laying aside of their treasures as the preserving season progresses. We shall endeavor, while the visitors bring good things for the soul, to provide good things for the body. If you doubt our ability, come taste, see, and be filled."

The pastor has also two regular outstations in the school districts in the town. In one of these districts a recent visit to a home revealed that a son had written to his aged mother in the old country the story of his conversion. When the missionary read the expressions of joy and praise to God in the letter which the mother returned, he felt amply repaid for the nine miles' ride he had so often made out to that lonely part of his parish. The work is prospering and the church is expecting to increase its portion of the amount toward the pastor's salary, thus relieving the Home Mission Society and the State Convention of the $100 given by them last year.

Mormons in Hawaii

Quite the newest thing among the people of Hawaii is the Mormon propaganda, but in an incredibly short time its doctrines and many of its practices have gained headway among the native Hawaiians and the Orientals, two classes which constitute more than four-fifths of the population. Leading Protestant and Catholic divines are greatly alarmed at the inroads made, among the natives especially, and strong efforts will be made to stem the tide of Mormonism. It is asserted that the Federal Government has promised its influence and power toward the curtailing of the Mormon propaganda. In discussing the situation, Bishop Wells of the Episcopal Church, said recently:

"Hawaii is credited with many menaces, industrial and martial, all the way from strikes among plantation laborers to war with Japan; but there has not occurred in the history of the Islands a more terrible menace than this Mormon scourge, which not only threatens but is actually festering

in the moral and political body of the territory. From the natives it has spread to the Chinese, Japanese, and even to some extent among the Russian and the Portugese plantation laborers, so that today it is a positive disease, eating into the vitals of the non-white races. I feel that all militant Christianity and, in particular, the churches of the United States, should take up this great matter without delay and bring to the attention of the national authorities by letter, through the press, and by personal work on the part of the members of Congress, this iniquitous state of affairs."

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Negro Advancement

The National Medical Association, composed of 526 members and representing 3,500 colored doctors and dentists, met at Tuskegee, Ala. Clinics were held, lectures by prominent physicians, both colored and white, and public-health conferences. A great deal of charity medical work was done for the surrounding country population. The next session will be held at Nashville, Tenn. The following officers were elected: J. A. Kenney, Tuskegee, Ala., president; Walter Alexander, Orange, N. J., secretary; Percy Roberts, New York, assistant secretary, and J. R. Levy, Florence, S. C., treasurer.

Plans for a $100,000 Y. M. C. A. to be erected in Atlanta, Ga., are well on the way. There will be reception rooms, lecture rooms, kitchen and dining rooms, baths and swimming pool; two floors will be used for dormitories; separate boys' departments will be maintained. The building will be seven stories high.

The first colored lawyer, Robert N. Stevens, has been admitted to the Berkshire County bar of Massachusetts.

John Livingston, a colored playmate of Mark Twain, died in Oregon City, Ore. He left an estate of $15,000.

Governor Foss of Massachusetts has nominated Joshua A. Crawford, a colored lawyer, to be clerk of the Boston Juvenile Court. If confirmed by the council he will succeed another colored man, Charles W. M. Williams. The governor has three times nominated William L. Reed for the place, but the council rejected the nomination.

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A Layman at Work

BY REV. A. MANGANO

There are some people who are so modest that they never like to refer to the work which they are doing and the things they are really bringing to pass. These are, as a rule, mighty good people; they always command our respect, and make some of us feel a bit small. And yet the lights of these men and women must not be hid under a bushel. Their deeds often serve as a stimulus and incentive to others. Mr. Arthur Lesher of Port Chester, N. Y., is one of these men. I shall only mention the fact that this Christian gentleman, with all his business care, is carrying on in his own town a great Rescue Hall, where scores of men are being inspired by the gospel to nobler living—that he has fitted up a building for social, educational, and religious purposes, which is being utilized seven days in the week—that he bears his share of the responsibility of the Baptist church, acting as superintendent of the Sunday school, and having a young men's class that he conducts—that he never has an idle moment either evenings or Sunday, and every member of his family is vitally interested in his noble work.

My purpose is to point out how a layman who has a deep love in his heart for the welfare of the foreigner can really bring him to a knowledge of Christ. More than three years ago a couple of young Italians entered the Port Chester Baptist School. The superintendent was in touch with them at once; he won their confidence; more young men came—one of them was developed sufficiently to take charge of the class. Later some religious meetings were held and an appeal was made to the adults. The number of Italian boys and girls increased so rapidly that it was deemed wise to have a separate school for them. It was only a short time before they had a school of over one hundred. About fifteen young fellows

and grown men were baptized into the Baptist church. Some of the American women of the church have taken the Italian cause so much to heart that they are making that their special work. The aim of both Mr. Lesher and his noble helpers is a two-fold one: First, to reach as many as possible through the Sunday school and the various religious meetings; and second, to develop some young men and women to become efficient workers. Already one of their young men has been a year in our Italian Department, and then it was thought best to have him enter Greenwich Academy, for a better preparatory training. Another is in his third year at Colgate Academy, and a young woman will probably be sent to one of our Missionary Training Schools. With all that is already being done, the workers are saying, "We must do more." That is the spirit that means success, and that is the way that the foreigner is going to know Jesus Christ. The town is already feeling the influence of this varied ministry, and the priest has branded Mr. Lesher as a "devil," all of which goes to show that something is being done. On occasions, evangelistic meetings have been held for Italians, and at times there have been as many as two hundred in attendance. It is a wonderful work, and all as the result of the faithful labors of a layman and laywoman. This could be duplicated, and should be, in a score of places.

Where the Growth of Population is the Largest

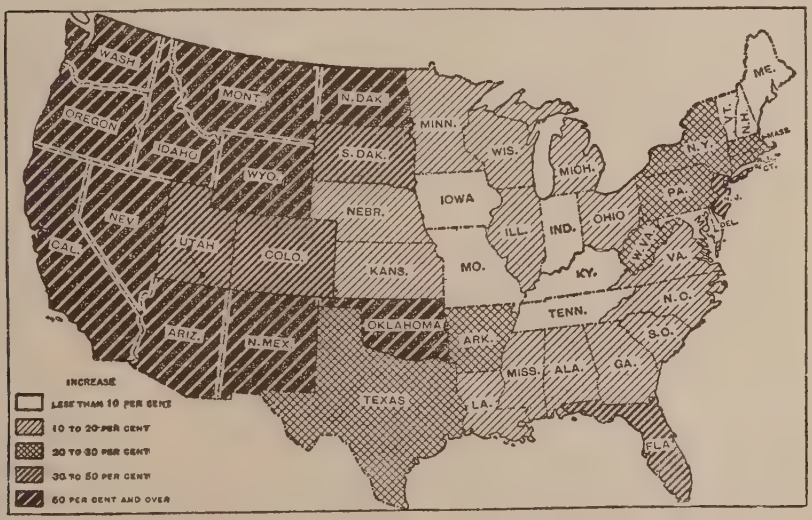

CHART SHOWING RATE OF INCREASE IN POPU LATION DURING LAST TEN YEARS

Relative Increase of Population

For the last ten years the greatest increase in our country's population has been in the Pacific and Mountain States. Eleven States increased more than fifty per cent: Washington, Oklahoma, Idaho, Nevada, North Dakota, New Mexico, Arizona, Oregon, California, Wyoming and Montana. This is the field of our greatest home mission need, so far as new churches and expansion of evangelistic effort are concerned. The second phase of home mission work, perhaps even more important, is the evangelization of the immigrants, the majority of whom remain in the East. The diagram given on this page indicates at a glance where the growth has been greatest.

A Voice from the Southwest

BY REV. T. F. MCCOURTNEY

Arizona has 29 Baptist churches and only four of these are self-sustaining—five are Negro and two are Indian. The first Baptist sermon was preached 35 years ago and we now have about 1,500 Baptists who hold letters or who have been members in other states. The last year was a good one for our work. We have already occupied some new territory and some valuable property has been saved to the denomination.

We have about 30,000 Mexicans in Arizona, and two years ago we started our first mission among them at Yuma. Good work was done and now the mission has been moved to Tucson as a more suitable place for reaching the race. Tucson has ten or twelve thousand Mexicans. We have purchased property for the mission at Tucson, but a chapel must be erected; and then we should have a good mission school to teach the children who have already learned to speak English from our public schools. From Tucson as headquarters we should be able to plant other missions that will bring the gospel to this needy race. At Metcalf we have a bright young minister who is working for a mining company and also preparing himself to do effectual work among the Mexicans. He now has a salary of more than $100 per month but he is anxious to work for even less in order to tell the story of Jesus to this people.

There are 29,000 Indians in Arizona. We have two churches among the Hopi Indians, of whom there are 2,000 living in eight pueblas or villages. Our two missions occupy six villages so built on Mesas or table lands as really to form two communities. We have one mission recently established among the Navajos. It was established some years ago in New Mexico at Two Gray Hills, but was recently moved to Arizona at Keam's Cañon. There are 10,000 Navajos, a large part of whom live in Arizona. From one of our Hopi churches we have had a Hopi Indian working among the Navajos for about two years. The church pays him $5 a month and he gives part of that for the support of the gospel. After working among the Navajos during the week this man returns for his lesson on Sunday from Miss McLean, the missionary. This Hopi Church of about fifteen members gives $18c per year for benevolences. How does this measure up to our white churches?

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Chinese Studying for the Ministry

BY LOUISA A'HMUTY NASH

The heart is like a stringed instrument. The strings must be touched to give out sound. It is the human touch of heart to heart, made alive and burning by the indwelling Spirit, that wakes the music of combined missionary effort. We witness it at home, and the same is seen in the countries where the gospel light is at its dawn. The Christian boys of Boone University at Wuchang, China, started a society of their own for passing on the Light. They met regularly; they prayed together. Together they studied different missionary fields, and they maintained a School scholarship in India. Years fled by and the boys were all men, preparing themselves for the ministry. Last year saw six graduating from the Divinity School. The seven studying there now have taken their places in the old society, together with six more younger members of the college. It is enlarging its borders so that any who purpose working in the church in any line may become members.

And Boone is not the only college where the mission music rings. Out of 300 students at the Shantung Union College, a hundred intend studying for the ministry; while 26 out of 69 in the Weihsien High school have a like purpose. These facts have been collected by the Rev. L. B. Ridgely, and have appeared lately in the Chinese *Recorder*. A Y. M. C. A. movement is on foot to bring about co-operation between all the student bodies throughout the world, through Dr. Mott. A Japanese name for mission training is beautiful and appropriate, "A Teaching Hall for Holy Messengers." These things make one think longingly of the promise, "They all shall be one in the day that I make up my jewels!"

Sunday School Organized in Picture Show Place

In establishing Sunday schools or churches on the frontier there are frequently many difficulties to overcome. Rev. L. G. Clark, Sunday school missionary for Montana and Idaho, relates an interesting experience in a Mormon community that well illustrates this phase of the Sunday school problem:

People do not always want what they most need and are unconscious of that need. They prefer a band, ball team, picture show, almost anything to a church or Sunday school. In most places however there are a few who realize the need of religious privileges for themselves and their children.

And then another difficulty is the lack of leaders to carry on the work after it is started. Where there are not these obstacles to overcome it is usually not difficult to get a school started.

The section is called "new" although there have been several Mormons there for many years; still a new irrigating project is being opened up and is bringing more Gentiles or non-Mormons into the district and making it really a new section of the state.

I found that the people were kindly disposed toward me and my enterprise, so far as talking to me kindly was concerned. But nearly all of those whom I met were Mormons if they had any interest whatever in religious matters. A very few non-Mormons expressed a desire for a Sunday school. But no one could be found for superintendent if it were organized.

A man who was just opening a new picture show building very kindly offered the use of the building for a service Sunday afternoon. The offer was accepted and I posted notices in conspicuous places. I then made more calls, inviting all to come to the service.

I found some people I had known years ago in another part of the State and who had been interested in religious work. One, a little girl, had grown to womanhood with a home and family of her own, and desiring for her children the privileges she used to enjoy. She could not be persuaded to accept the position of superintendent, but when the school was organized she became assistant superintendent.

A young man, a former member of a little school in a far away mountain valley, was chosen as superintendent. Arrangements were made for him to have a preaching service in connection with the school.

So a work was started that is sure to result in much good and may be the beginning of a Baptist church in that, until recently, almost exclusively Mormon community.

Among those present when the school was organized was the superintendent of the Mormon Sunday school. He said that he was pleased that the work was started. His wife, who with her child was present, had never before heard anything but Mormon preaching.

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Please Send Correct Addresses, so that You May Receive the Convention Annuals

On the original enrollment cards of the Northern Baptist Convention at Des Moines, many of the delegates did not give correct home addresses, and therefore the Annuals sent to them by the American Baptist Publication Society have not been delivered. If any who signed cards and paid enrollment fee have not received the Annual, they should at once communicate with the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

JAPANESE MISSION IN TACOMA, WASHINGTON

Japanese Mission in Tacoma, Washington

In the picture of the Japanese Mission, Rev. Kameji Nutahara, the colporter, is back of the little girl; the women in the back row are volunteer regular teachers in the night school which Mr. Nutahara sustains. Some of the others are helpers as well as students. There are 23,000 Japanese in the State of Washington alone and only about 500 are Christians! One naturally thinks of the "Sunrise Kingdom" as being the Japanese missionary field, but some facts that have been received from Rev. George L. White, the Publication Society's Superintendent for the Pacific Coast, show that our own country presents an opportunity for Japanese mission work. He says:

"Mr. Nutahara preaches every Sunday evening at this place. During the week he visits the outlying districts and preaches there in addition to calling upon the people in their homes. They have a Sunday-school at the mission every Sunday afternoon. There are outside of Tacoma the following nine places which he visits: Fife with 300 Japanese; Pacific City with 25; Puyallup with 100; Alki Point with 30; Sherwood with 25; Bashon Island with 1,000; Yakima with 200; Olympia with 150, and Bellingham with 200. There are several other cities, including Seattle, Vancouver, Spokane and Everett where there are many Japanese, where he has not been able to visit. Fifteen students are attending the night school, which meets three nights each week. We have thirty Baptists in or near Tacoma and about one hundred in the whole State. Prospects for development in this work are encouraging, though progress will probably be slow. The people are showing a kindly attitude toward our work. They respect Brother Nutahara and appreciate what he is doing. He has written me of an interesting incident:

"Nine months ago I met a boy about eighteen who was going to the public school. I asked him if he was a Christian. He answered, 'No, I am not a Christian but would like to be a Christian.

There is no one to tell me how to become a Christian. What is Christianity? I do not know at all.' He was anxious, eager and interested to hear about Christ. I said to him, 'You come to our mission at any time when you have time.' That evening he came to me with a very happy face. I asked, 'What do you expect to be?' He answered, 'I expect to be a Christian and a righteous man.' Then he told all about his life and the condition of his family. His father is a drunkard and his family is dwelling among the unrespectful people who do the most evil things. The boy did not like to live in such a place and desired to get out from among unrespected people. He stayed with me in the mission and went to school by supporting himself. I gave him a Bible and he was much pleased to study it. After a week he had been thoroughly converted and confessed Jesus Christ as his Saviour. He is a very bright boy and a good example among our people. During the past summer he got a good position and made a considerable amount of money for his support in school. He has told me that he has a desire to go to the Baptist Seminary to study theology after he has finished his high school education."

This incident makes us believe that the work of a Japanese colporter in Western Washington has been of great value. Other stories of a similar character might be told. Hundreds of homes have a new vision of life given to them as Brother Nutahara goes from place to place. I gave him recently sixteen Chinese Bibles, which he says he can use to advantage among those people. So his work is not confined entirely to Japanese.

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Practical Chapel Car Work

The work of the Chapel Cars in the West is growing and they are rapidly becoming an ever increasing power for good in those hamlets fortunate enough to have a visit from them. One of the cars recently made a little stop at Vona, Kit Carson County, and as a result of Rev. Arthur Sangston's preaching, the little church there leaped from a membership of fifteen to about fifty-five, the converts numbering many whole families and mostly mature people. The people rallied to a building proposition in a remarkable way. Plans were adopted for a building 32 x 48 feet, consisting of a Sunday-school room, a Brotherhood room and a tower, and the ground was broken at once. The women came and spread picnic lunch each day in the Car and the missionary could be seen all day long in overalls handling pick and spade. On Thanksgiving Day service was held and dinner was served in the Car, while the frame of the new building could be seen looming up, and the expectation then was that another week would see the building enclosed. And when that is achieved, the Car will move on to another place, after the manner of Chapel Cars, to prove a blessing to still another community.

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Baptist Young People at Brooklyn

The Twentieth International Convention of the Baptist Young People's Union will be held in Brooklyn, July 10-13, 1913. Several cities East and West gave invitations, but the Executive Committee at a recent meeting in Chicago, in view of the prospect of going to the Pacific Coast in 1915, decided to go to the Atlantic seaboard in 1913 and probably to some point in the Middle West in 1914.

The invitation of the Young People's Baptist Union of Brooklyn was endorsed by the Baptist Ministers' Conference. The Brooklyn Union is composed of 41 societies, the largest of which at the Marcy Avenue Church numbers 175. The total city membership is 2,475. The City Union raised and expended upon its work more than $3,000 last year.

It is probable that the Convention will be held in the Baptist Temple, Dr. William B. Wallace, pastor. Dr. Curtis Lee Laws, pastor of the Green Avenue Church and editor of the *Examiner*, will serve on the Program Committee. Dr. J. Austin Huntley, president of the Brooklyn Ministers' Conference, will act as vice-chairman of the Local Convention Committee.

WILLIAM E. CHALMERS,
General Secretary B. Y. P. U. A.

Colportage Touring in Big Horn Basin

BY CARL FISHER, OF WAGON NO. 62, WYOMING

Two words describe the Big Horn Basin —Wilderness and Fruitfulness. Without water a more barren and desolate country can hardly be imagined, but wherever the water from the surrounding mountains can be used there one finds life and fruitfulness. An undisputed water right for irrigation is therefore of greatest importance to the farmer, orchardist and rancher. How well this illustrates the water of life which produces fruit—love, joy, peace— in the life possessed of it.

Opportunity seems to be the mother of the people in the Basin, the field of my labor. There is opportunity in many ways: the homeseeker from the East does not seek in vain for a ranch and home; the farmer finds opportunity to raise an excellent crop of grain and hay; the fruitgrower finds the best soil and climate to grow fruit, fine to test and see; the vast country offers to the stockman great opportunity to raise and sell almost any kind of animal; the mountains are waiting for miners to develop mining industry.

Opportunity should also be the watchword of the servant of God. Especially the Colporter finds many an open door which is closed to others. He finds entrance to out-of-the-way homes, he talks with individuals. sympathizes with them, prays for them. Such heart-to-heart talks always lead up to the Saviour. Seldom he departs from a home without leaving a Bible, tract or book, which will speak when he has gone. I remember an eastern lady who had left her friends and come to the Basin with her husband to own a home. She was much cast down and discouraged. But God used me and the book, "Quest of Happiness," to lead her ino a life of happiness and contentment.

I find many a man and woman grown indifferent to spiritual things; partly due to the desire to get rich quick and the distance of church, not seldom ten miles away. It is the colporter's work to reach such people with the gospel, and his work is not in vain.

Our denomination has done an abiding pioneer work in this great northwest. The farmer and ranchman, though he may not be a Christian, realizes this and appreciates it! He is desirous that his children should have a Christian education, he sends them to the Sunday school and church, and generally comes himself and gives a helping hand.

Recently I had the privilege of visiting for the first time an out-of-the-way town with four or five saloons. I found there had been no preaching services for over eight months. The only light-house in this place is a Sunday school carried on by an earnest Christian woman, who also conducts funeral services, sometimes as many as fourteen in one year. It was a joy to be among these people, to visit their homes and give them some meetings which were well attended. It is in such places that our work counts most. Other duties called me away too soon. A hearty "come again" accompanied me as I left.

Mormonism is a drawback to this country as well as to our work. The Mormons were sent here from Utah to make a colony of this Big Horn Basin. The project partly failed because of the vastness of the country. Nevertheless we have four or five towns in the Basin where the Mormon element is dominant. They are agriculturists rather than business men; most business in such towns is, therefore, in the hands of "gentiles." Our course with these misguided people is to be very charitable and seek to win them by love.

The life of a colporter is not lacking in incidents. Once, not knowing the road, I undertook on an unusually cloudy day a thirty-five mile drive through a barren desert. I lost the not very distinct road and when night came was forced to camp in the cold. almost without any water, having only oats for the faithful horses and a can of beans for myself. I slept well in spite of howling coyotes and the noise of the horses. Early in the morning the bright sunshine awoke me and after a frugal breakfast for beast and man I drove back and finally found the right road which led in the late afternoon to my destination, having missed an appointment. But I counted it all joy, as a part of the good work.

Lovell, Wyoming.

FROM THE EDITOR'S NOTE BOOK

WHY GO TO CHURCH?

Christian Register: It is sometimes said that a man can be just as good, just as upright and noble, who does not attend church as the man who regularly attends religious services. Is this likely to be true? To claim that the man who gets up at a late hour on Sunday morning, dawdles around indolently, sits down with the newspaper as companion, looks at the silly, highly colored pictures, fit only for the mental calibre of a Hottentot, scans the baseball score, examines the stock quotations, reads about an insurrection in China or a lot of ghastly sensationalism connected with a murder—to say that this man on Monday morning is as well prepared to take up the duties of life, is as hopeful, as kindly disposed, as brave as his neighbor who has subjected himself to all the tender, solemn, helpful influences of religion is to say that which all experience proves false.

A SECULAR JOURNAL'S SOUND VIEW

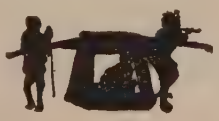
Read this editorial from the *Wall Street Journal.*

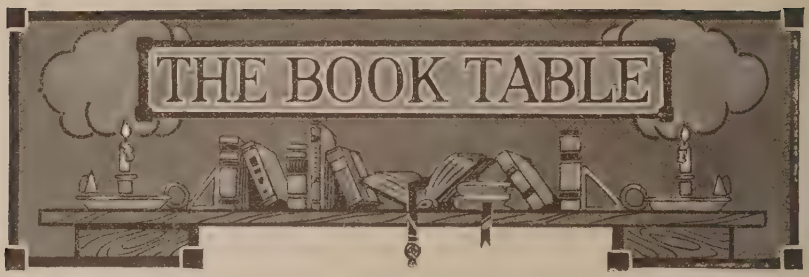
"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social funcions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

If one of America's leading business journals feels these truths so keenly, should they not take hold forcibly of us Christian men and women? We must have an antidote for the poison of self-indulgence, and Christ holds it out to us when he offers us a share in his own great work, the salvation of the world. This is the opportunity before us today. Is it not big enough, urgent enough, magnificent enough to claim our very best?

THEY KNOW HOW TO MANAGE COLONIES

An illuminating address in the evening was that of Deputy Superintendent Frank Pedley of the Department of Indian Affairs in the Dominion of Canada. Compactly and comprehensively he described the model manner in which the Canadian Government has dealt with its Indian problem. It made many wonder why we could not act as intelligently and fairly with the red man on this side of the border. The answer is "politics." Beyond that is the fact that the British seem to have a peculiar forte for governing colonies and dependents; something not in our ordinary line.





Book Chat

If Christ were King, by Albert E. Waffle, D.D., is the outcome of much observation and thought, and portrays the kingdom of heaven on earth as the author assumes it to have been in the mind of Jesus. There is much in the volume that is helpful and suggestive, and the mood of it is optimistic and reassuring. (Griffith & Rowland Press. $1.25 net.)

Twice Around the World, by Edgar Allen Forbes, is a brightly written account of the fifty thousand miles of cruising that carried the author eastward and westward around the globe. One who intends to make such a tour will find this book much more entertaining than a guide-book, though not superseding it; and the stay-at-homes are made to feel as though they were sharers in many novel and delightful experiences. Decidedly light and chatty and informing reading, with pictures that add much to the reality and pleasure. (Fleming H. Revell Co. 319 pp. with index. $2 net.)

An Isle of Eden, by Janie Prichard Duggan, is one of the best missionary stories issued in a long time. Mrs. Duggan, who describes much from her own experience as a missionary in Porto Rico, gives a real picture of the life and conditions on the island. The need for the missionary and what the Americans are doing for the Porto Ricans become plain, and the reader cannot fail to take a deeper interest in our work. Capital readings may be selected for circle meetings. A wide circulation should be secured. The Publication Society has made an attractive volume. (Griffith & Rowland Press; illustrated; $1.25 net.)

Elemental Forces in Home Missions, by Lemuel C. Barnes, approaches home mission questions from a new point of view, fresh and stimulating. Dr. Barnes sees things in the large, and he delights in fundamental principles. As Dr. Herring, of the Congregational Home Missionary Society, says, this is "a vital discussion," which "ought to be widely influential." The author's basal belief is that our nation more than any other was conceived for spiritual leadership on the whole planet and is now coming to that high destiny or—missing it. From this point he goes on to treat of international ideals, ethnic migrations, creative pioneering, social justice, national neighborhood, and cooperative action. He finds the realization of the new ideal in the word cooperation, which is characteristic of home and foreign mission work as never before, and of all our Christian effort. This is a book for men to read and study. (Fleming H. Revell Co. 75c. net.)

Revell has brought out a new popular edition of that standard work, *The Personal Life of David Livingstone,* by W. Garden Blaikie, D.D. This remains the complete and authentic biography of one of the world's great men, and the publishers are to be thanked for placing it within the reach of the reading public at this time, when the Livingstone centennial directs the thought to this apostle to Africa. The volume of over 500 pages, with portrait and map, is issued at only 50 cents (60c. postpaid).

The Negro in Medicine, by John A. Kenney, M.D., is an illustrated volume of sixty pages setting forth the progress made by the Negro in the profession of medicine.

Dr. Meserve, president of Shaw University, sends us the book, which is full of interesting facts. The author is medical director of Tuskegee Institute Hospital.

Joseph Pennell, whose lithographs of the Panama Canal, published in *The Century*, attracted wide attention, will contribute to *The Century* for 1913 four new groups of pictures, including Philadelphia, the Yosemite, San Francisco, and the Grand Cañon. Nearly a year ago *The Century* commissioned Mr. Pennell to go to Panama and so illustrate the progress of work on the great waterway that the American people would get a clear idea of what the Canal meant. The result was so strikingly successful that *The Century* gave Mr. Pennell this further commission.

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Of Interest in the Magazines

At this time when attention centers upon the Panama Canal and its completion it is especially interesting to read an article in the January *Scribner's* entitled "The French at Panama," by Joseph Bucklin Bishop, which gives an account of the efforts of the French to open the sea level canal across the Isthmus. This is a vivid picture of folly, absurdity and heroism. The French nation may well be proud that for eight years enough French engineers could be found to fill the constantly thinning ranks. Had there been similar conditions when the United States undertook work there no better results would have been secured. By that time, however, it had been discovered that yellow fever and malaria were transmitted by mosquitoes, and the surgeons of the United States army were able to act accordingly. Supreme credit for construction of the canal belongs to them.

The *Atlantic Monthly* publishes "A Plea for the Recognition of the Chinese Republic," by Ching Chun Wang. This plea is for the early recognition of China as a republic by the Powers, and especially by the United States which should not remain so indifferent when China has at last broken loose from hated obstacles. Such an act would enable people to calm the overcharged suspension of mind, forget the revolution, and settle down to business.

The Living Age for December 28 in an article on "Europe and the Problem of Albania" refers to Albania as the key to Constantinople. When the Albanian question is settled the future of European Turkey will be, and whichever power enlists Albania on its side solidly would win in the struggle. It is difficult to settle matters so that Albania will come over solidly. The people have no regret for recent Turkish regime. A native ruler would never be accepted by all the tribes since the only existing organization is the tribal one. There is nothing approaching a national organization. There can only be one really satisfactory settlement and that is a great Power.

In the *Century* for January there is an amusing yet pathetic story called "Solidarity," written by a woman, dealing with a strike of women in a western farming region. By chance the hard-working wife of one of the farmers learned from a girl picket in a neighboring factory town the meaning of the words "scab" and "solidarity." As a result of this sixteen women who had carried water up hill to their houses all of their married life, cooked with stoves that would not bake, in kitchens unprotected from the sun and without ventilation, while their husbands purchased motor cars and harvesters, finally secured what they desired in the way of greater conveniences for doing housework.

"The Battle Line of Labor" Series is continued in the January *World's Work*. This one is "The Price of Turmoil," by Samuel P. Orth, and tells of the suffering of Union members and their families while fighting for the "right to strike," and the cost to employers in lost profits of the "right to run our own business in our own way." "Boys are growing up untaught and untrained, into a status that is no better than slavery, namely unskilled workmen, touched—I had almost said tainted—with just enough ambition to want to be something more, but lacking the requisite encouragement in their younger days to start them right. It is to the public's interest that efficient industrial training be denied to none and that superficial short cuts be abolished.

Financial Statements of the Societies for Nine Months Ending December 31, 1912

	Source of Income	Budget for 1912–1913	Receipts for Nine Months	Balance Required by Mar. 31, 1913	Comparison of Receipts with those of Last Year 1911–1912	1912–1913	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$513,867.22[1]	$135,995.37	$377,871.85	$135,766.46	$135,995.37	$ 228.91	$ .....
	Individuals	280,000.00	43,875.98	236,124.02	45,143.69	43,875.98	.....	1,267.71
	Legacies	81,549.00	32,358.42	49,190.58	35,724.92	32,358.42	.....	3,366.50
	Income of Funds, Annuity Bonds, Specific Gifts, etc..	100,517.00	70,183.57	30,333.43	60,195.48	70,183.57	9,988.09	.....
	Totals	$975,933.22[2]	$282,413.34	$693,519.88	$276,830.55	$282,413.34	$10,217.00	$4,634.21
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$352,992.00[3]	$ 92,527.57	$260,464 43	$ 83,943.87	$ 92,527.57	$ 8,583.70	$.....
	Individuals	127,000.00	7,175.68	119,824.32	4,422.32	7,175.68	2,753.36	.....
	Legacies	70,000.00	52,710.22	17,289.78	60,000.00	52,710.22	.....	7,289.78
	Income of Funds, Annuity Bonds, Specific Gifts, etc..	115,985.00	60,641.00	55,344.00	75,188.13	60,641.00	.....	14,547.13
	Totals	$665,977.00[4]	$213,054.47	$452,922.53	$223,554.32	$213,054.47	$11,337.06	$21,836.91
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$118,708.86	$ 55,550.70	$ 63,158.16	$ 52,174.43	$ 55,550.70	$ 3,376.27	$.....
	Individuals	22,000.00	11,596.39	10,403.61	8,830.18	11,596.39	2,766.21	.....
	Legacies	.....	13,826.41	.....	6,652.90	13,826.41	7,173.51	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc..	57,383.75	22,090.32	21,467.02	19,635.23	22,090.32	2,455.09	.....
	Totals	$198,092.61	$103,063.82	$ 95,028.79	$ 87,292.74	$103,063.82	$15,771.08	.....
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$164,400.00	$ 58,611.27	$105,788.73	$ 56,536.90	$ 58,611.27	$ 2,074.37	.....
	Individuals	21,134.00	3,455 66	17,678.34	3,044.11	3,455.66	411.55	.....
	Legacies	10,000.00	7,649.48	2,350.52	12,931.04	7,649.48	.....	5,281.56
	Income of Funds, Annuity Bonds, Specific Gifts, etc....	17,500.00	15,401.65	2,098.35	15,401.84	15,401.65	.....	.19
	Totals	$213,034.00	$ 85,118.06	$127,915.94	$ 87,913.89	$ 85,118.06	$ 2,485.92	$ 5,281.75
WOMAN'S FOREIGN SOCIETY OF THE WEST	Churches, Young People's Societies and Sunday Schools.	$ 83,000.00[5]	$ 33,375.99	$ 49,624.01	$ 30,943.07	$ 33,375.99	$ 2,432.92	.....
	Individuals	47,868.19	15,765.14	32,103.05	8,459.24	15,765.14	7,305.90	.....
	Legacies	3,500.00	1,979.03	1,520.97	1,665.23	1,979.03	313.80	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc....	1,174.00	1,120.78	53.22	1,222.79	1,120.78	.....	102.01
	Totals	$135,542.19	$ 52,240.94	$ 83,301.25	$ 42,290.33	$ 52,240.94	$10,052.62	$ 102.01

[1] Of this amount $68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

[2] To this sum should be added the debt of the Society, April 1, 1912, of $78,659.43, making the total sum required $1,054,592.65.

[3] Of this amount, $68,419.67 is for specials to be apportioned to the churches but to be spent for the purposes indicated only if raised as specials.

[4] To this sum should be added the debt of the Society, April 1, 1912 of $72,478.77, which amount is not included in the budget.

[5] Of this amount $3,000.00 has not been apportioned to the churches but needs to be raised over and above the apportionment if the budget is to be met.

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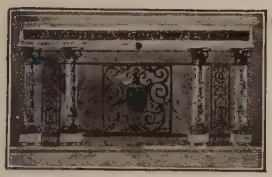

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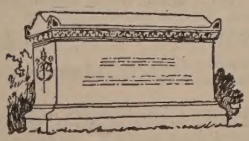

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